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Pilate the Unjust Judge

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(Note—This is a study especially appropriate to Passion Week, or Good Friday. It is written by an eminent specialist and yet in practical and, in right sense, "popular" style.—Ed.)

There is no doubt at all about the weakness and the cowardice of Pilate. The story of the trial of Jesus shows the feebleness of the character of Pilate as recorded in each of the Gospels. Munkacsy's great painting, Christ before Pilate, seizes upon this feature with consummate fervor. Pilate there really appears to be on trial before Christ, as he is, in fact, condemned by the moral judgment of the world for his treatment of Jesus.

But late legends condone the conduct of Pilate and even credit him with becoming a Christian and he is enrolled among the saints in the Coptic Church. In particular, his wife, who is given the name of Claudia Procula or Procla, is identified with the Claudia of 2 Timothy 4:21 and October 27 is her calendar date in the Coptic Church. The message of Pilate's wife that he should have "nothing to do with that righteous man," Matt. 27:19, probably explains the favorable opinion held by some Christians concerning Pilate's wife. It is best to pass by all the apocryphal accounts of Pilate such as the references in the Gospel of Peter (second century), the Gospel of Nicodemus (fourth century) containing the Acts of Pilate, and also pass the Acts of Peter and Paul with the alleged (but spurious) letter or report of Pilate to Tiberius. The extant Acts of Pilate are spurious, though credited by some people today.

It is enough to draw our picture of Pilate from the Gospels and from Josephus and from Philo. It is plain from these writing that Pilate incurred the dislike of the Jews on many grounds (Philo, *Ad Gaium*, 38). Here Agrippa tells how Pilate hung gilt shields in the palace of Herod in Jerusalem on which were inscribed the names of the donor and of him in whose honor the shield was set up. The Jews were enraged at this and wrote to Tiberius who ordered Pilate to remove them. Philo quotes Agrippa as saying that the threat of

the Jews "exasperated Pilate in the greatest possible degree, as he feared lest they might impeach him with respect to other particulars of his government—his corruption, his acts of insolence, his rapine, and his habit of insulting people, his cruelty, and his continual murder of people untried and uncondemned, and his never-ending, gratuitous, and most grievous inhumanity." This description can be discounted as partly Jewish hatred. But Josephus (*Ant.* XVIII.iii.1; *War* II.ix.2, 3) related how Pilate angered the Jews greatly by directing the Roman soldiers to go to Jerusalem carrying the usual image of the emperor on the standards. To the Jews this meant emperor worship and they made violent protest to Pilate in Caesarea and threw themselves on the ground, preferring death to the violation of their laws. Pilate only then relented as he had not contemplated wholesale massacre. He outraged the Jews again by using money from the temple treasury (*corban*) to build aqueducts into Jerusalem (*Ant.* XVIII.iii.2). Luke, 13:1, tells of some "Galileans whose blood Pilate mingled with their sacrifices." Barabbas led a sedition which illustrates the unsettled condition of the country, Mark 15:7. Pilate was finally deposed by Vitellius, Proprietor of Syria, for killing so many Samaritans in suppressing an uprising over the promise of an impostor to show on Mount Gerizim the sacred vessels hidden there by Moses. This false Messiah was thus the indirect cause of his removal. Vitellius ordered Pilate to proceed to Rome to report to Tiberius, the Emperor, who died before his arrival. That was March 16, A. D. 37. Pilate was Procurator of Judea A. D. 26 to 36.

Little is known of his family history. His first name is not given, only his second name, Pontius (a famous Samnite name), and his third, Pilatus (probably "armed with a pike"). He was a Roman citizen and belonged to the equestrian class. He probably had military experience. The procurator was an imperial official and responsible to the emperor. He was subordinate

to the Propraetor of Syria. The Sanhedrin retained many judicial functions, but not the power of life and death which they once had. The ruler of Judea had to be a man of some ability and skill, for the Jews were a difficult race to rule. Souter holds that he was "doubtless in many respects a competent governor." But he failed in his great crisis. Many men can do well when all goes well. But it is the hour of trial which reveals a man's real caliber. Pilate stands convicted as an unjust judge by his own words and by his own conduct. One is reminded of Christ's parable of the judge who feared not God and regarded not man and who boasted of his arrogance, Luke 18:2-5. Only this unjust judge did yield to the widow's plea. Pilate, on the other hand, stifled his own sense of justice for political and personal reasons. He went against his own conception of law and right in order to save his place. It seems only retributive justice that he lost it at last because of a false Messiah.

In order to make good this charge against Pilate it is only necessary to make a careful study of the data in the Gospels concerning the trial of Jesus. No one of the Gospels tells all the story. Mark's is the shortest as it is the earliest account. John's narrative is much the fullest and furnishes an easy framework for the details in the Synoptic Gospels. The author of the Fourth Gospel was present during the trial and so had first-hand knowledge of the proceedings. Hence the Fourth Gospel makes plainer what is told in the Synoptics. Those who deny the historical worth of the Fourth Gospel have here something to consider. All the Gospels are used in this picture of Pilate.

When Jesus is brought to Pilate by the Sanhedrin, he naturally asks for a definite charge, John 18:29. They probably tell him that they think him guilty, though there is no indication that the Sanhedrin told Pilate of the trial and condemnation of Jesus by them. At any rate they make no mention of it. They had condemned Jesus for blasphemy, but they do not refer to that charge at all. They first take a bold stand that they would not have brought Jesus to him if he were not an evildoer, John 18:30. Pilate did not wish to be bothered with petty cases and allowed the Sanhedrin a great deal of latitude anyhow. Hence he said: "Take him yourselves and judge him according to your law," John 18:31. They had the right to try minor cases. But the Sanhedrin reveal their animus by saying: "It is not lawful for us to put any man to death" (*ib.*). Hence Pilate called for specific accusations. The Sanhedrin make three: a general charge of sedition as a perverter of the nation, forbidding to give tribute to Caesar, and calling himself Christ a King, Luke 23:2. These charges are all of a political nature and compelled attention at the hands of Pilate. The first is very vague and the second is flatly untrue, for Jesus had seen through the craftiness of the spies sent to trap him on that very point, Luke 20:20-26. The third is true as Jesus means his words, for on oath he had confessed to the Sanhedrin that he was the Christ, the Son of God, Matt. 26:63. But the

Sanhedrin condemned Jesus for blasphemy because he claimed to be the Messiah the Son of God, not because he asserted that he was "Christ a King" in the political sense. The Sanhedrin know that Pilate will take the word "king" in a political sense whatever he may think of the epithet "Christ." If he ignores the charge that Jesus sets himself up as a rival to Caesar, Pilate will be accused before Caesar and lose his position and probably his life. Caesar will brook no rival and no rebellion. The Sanhedrin know perfectly well that Jesus makes no such claim though the Triumphant Entry gave them the specious excuse for the charge. The multitude had hailed Jesus as King in the hearing of the Pharisees, Luke 19:30f. A year before in Galilee the crowd had wanted to take Jesus by force and make him king, John 6:14f.

So Pilate was compelled to notice this charge. He took Jesus within the palace and asked him pointedly: "Art thou the King of the Jews?" John 18:33. The first interview between Pilate and Jesus reveals the weakness and helplessness of Pilate. He does not comprehend a kingdom not of this world, whose citizens will not fight, and which is confined to the realm of truth, John 18:34-38. Pilate feels sure that this peculiar kingdom of truth, whatever it may be, is not in conflict with that of Caesar. Pilate had probably heard of Jesus before as Herod Antipas had in Galilee, but his own judgment is now clear after this first interview that Jesus is a harmless enthusiast, perhaps erratic, even a bit unbalanced in his devotion to what he called truth, but clearly no rival of Caesar in any political or legal sense. Hence Pilate steps out of the palace and announces his decision to the Sanhedrin and the multitudes who have now assembled at the beginning of day: "I find no crime in him," John 18:38; Luke 23:4. In this first phase of the Roman trial Pilate at least shows no prejudice against Jesus and renders his decision in accordance with the facts as he finds them, though he is unable to fathom the mystery of Christ's person and claims.

The rulers were thunderstruck by this defeat of their plans of hate and death. They repeated their accusations with many additions, so that Pilate turned to Jesus to see if he had anything to say in reply to their charges, Mark 15:4. But Jesus remained silent to the amazement of Pilate, Matt. 27:14. The rulers saw that the sympathy of Pilate was with Jesus and that they had to overcome his first decision. They renew with energy the charge that Jesus is a disturber of the people all the way from Galilee to Jerusalem, Luke 23:5.

Pilate now makes his first serious blunder. He had made his decision, but he lacked the courage to stand by his conviction of duty towards the prisoner in the face of public clamor. He eagerly seized a chance to avoid responsibility at the mention of Galilee. That would throw Jesus under the jurisdiction of Herod Antipas who happened to be in Jerusalem at that very time. Herod Antipas had been jealous of Pilate and curious to see Jesus. So Pilate saw a chance to

get rid of a troublesome case and at the same time please a native ruler who was hostile to him. It looked like a masterstroke to Pilate in his predicament. He knew that Jesus was innocent and he did not wish to condemn him, but if he stuck to his decision already rendered, the Jews would take it very ill and get him in serious trouble with Caesar. With great glee Pilate sent Jesus off to Herod Antipas, Luke 23:6-12. The Galilean tetrarch had evidently gotten over his guilty fears that Jesus was John the Baptist come to life again, Mark 6:14-29. Now he wanted Jesus to perform miracles for his entertainment like an oriental juggler. But the dignified silence of Jesus baffled Herod and the chief priests and scribes. So Herod made a mock of Jesus and sent him back to Pilate. But he and Pilate became friends as a result of the incident.

Once again Pilate had Jesus on his hands. The dodge had failed and now Pilate must act. He seized upon the failure of Herod to condemn Jesus to defend his previous decision of the innocence of Jesus which he reaffirmed, Luke 23:13-16. Pilate boldly announced that he would chastise him and release him, a sop to Cerberus, for he had no right to scourge an innocent man, except that Jesus was not a Roman citizen. In the eyes of Pilate Jesus was merely a slave with no inherent rights of any kind. He was more concerned to conform to the forms of Roman justice and legal jurisprudence than he was to be merciful or even just to Jesus. Souter reminds us that "Pilate had a tender enough conscience or a sound enough idea of justice to try to save this 'slave.'" Yes, but he did not save him. He struggled with the forces of evil around him and yielded at last to public clamor and injustice, a thing that a just judge never does. He had the reins of justice in his own hands. It was far more important for justice to be done to a prisoner than for the judge to retain his office. Pilate bethought him of the custom of releasing a prisoner at the passover. He knew that for envy the rabbis had delivered Jesus to him. Matt. 27:18. He knew also something of the popularity of Jesus with the multitudes. Besides, his wife had sent him a message about a troubled dream that she had had because of Jesus. She warned him to have nothing to do with Jesus, Matt. 27:19. He even dared to call Jesus, "the King of the Jews," as he gave them the choice between Jesus and Barabbas, Mark 15:9. But the chief priests countered this appeal to popular favor by diligent work among the rabble to ask for Barabbas instead of Jesus. Barabbas was himself a sort of hero with a certain element of disorderly disposition. He had led an insurrection and was guilty of murder, Mark 15:7. A successful robber often makes an appeal to the popular imagination. But Pilate pressed the point and demanded which of the two the people wanted to set free. Then with a great shout they all cried out: "Away with this man, and release unto us Barabbas," Luke 23:18. So Pilate had failed again with this ruse. He had hoped to use the people against the Sanhedrin to justify his release of Jesus.

So once more Pilate has to decide what to do with Jesus. He had Jesus scourged with the hope that this would be enough. He then thought he would get the people into a good humor and make them laugh a bit in the hope that they would still rally to the support of Jesus. So the soldiers arrayed him in a purple garment with a crown of thorns on his head and in mockery hailed him as King of the Jews. Pilate brought Jesus thus bedecked out to the people and said: "Behold, the man," John 19:5. "What shall I do unto Jesus which is called Christ?" Matt. 27:22. The people saw no humor in the situation. The chief priests led the shout in reply: "Crucify, crucify him," Luke 23:21; John 19:6. Pilate argued the matter: "Why, what evil hath this man done? I have found no cause of death in him," Luke 23:22. But they cried out exceedingly, "Crucify him!" Mark 15:14. It was now plain to Pilate that he had lost his appeal to the people against the rabbis. It was still his prerogative to stand by his just judgment that Jesus was innocent of any crime. But the populace had now sided with the Sanhedrin and had made it harder for Pilate to stand up for justice. So in a pet he yielded with a stultifying incrimination of himself: "Take him yourselves and crucify him, for I find no crime in him," John 19:6. It is impossible to imagine a more contemptible decision by a judge. In all history it has probably never been surpassed for sheer stupidity. He gave Jesus up to the wolves in order to save his own life. He accused them while excusing himself and asserting the innocence of Jesus. But he accused himself also, for he was the judge, not the Sanhedrin, not the mob. His surrender is a travesty upon justice and the acme of judicial cowardice.

The Jews now claim that Jesus ought to die according to their law "because he made himself the Son of God," John 19:7. This was said to comfort the conscience of Pilate who had yielded to the Jews against the plain dictates of Roman law. But the description of Jesus as "the Son of God" disturbed Pilate again. He recalled his wife's warning and the peculiar claim of Jesus about the Kingdom of Truth. Once more Pilate, moved by his fears, sought an interview with Jesus, John 19:8-11. But Jesus was silent at first until Pilate boasted of his power to release or to crucify Jesus. This boast convicts Pilate again. He did possess this power and hence there was no escape from responsibility and guilt. But, guilty as Pilate was, Judas was more so.

Once again Pilate came out and sought to release Jesus, that is, sought to persuade the Jews to be willing for Pilate to release him. There was never a moment after the trial began when Pilate could not have ended the farce by a firm stand. The real decision was in his own hands. All along Pilate had been afraid of what now happened. The Jews bluntly said: "If thou release this man, thou art not Caesar's friend; every one that maketh himself a king speaketh against Caesar," John 19:12. The shadow of this charge had been in the background all the while. Now it had stepped forth into view. The hour of final deci-

sion had come as Pilate now knew. It was six o'clock in the morning, John 19:14. The crowd shouted again: "Crucify him!" Pilate feebly countered, "Shall I crucify your king?" John 19:15. The chief priests (Sadducees) now answered: "We have no king but Caesar." He had made them confess loyalty to Caesar at any rate, but he lost his own self-respect and the respect of mankind.

The very effort of Pilate to prove his innocence shows his own consciousness of guilt, washing his hands and saying: "I am innocent of the blood of this righteous man," Matt. 27:24. The people helped his feeling by saying: "His blood be on us and on our children." It is, alas! There is guilt enough for all of them, for Judas, for the Sanhedrin (Sadducees and Pharisees), for the rabble, for the nation, for Pilate. Each had his share in this crime of the ages.

There is a legend that the body of Pilate after his suicide was finally buried in the territory of Lausanne and that, when heavy storms are on Mount Pilatus, the ghost of Pilate comes out and

washes his hands in the vain endeavor to wash out the stain of the blood of Christ. But the stain will never disappear. He knew Roman law and knew that he was violating it in turning over Jesus, an innocent man, to the rage of the Jews. He had his great moral opportunity and fell down before it. It is idle as it is futile to find excuses for his conduct in the scheming of the Sanhedrin and the clamor of the rabble. There are always excuses for crimes. The difference between a man of character and a weakling is precisely this: Let justice be done though the heavens fall. Pilate preferred for justice to be done, provided it did not hurt him. There are too many men in public life like Pilate. They are open to graft, to influence, to patronage, to partisanship. They would rather do right and what is best for the country, but the election is coming and they want votes. Pilate is the unjust judge of all time. He acquitted the innocent prisoner and then turned him over to the rage of the rabble to save his own miserable neck.

Life After Death

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Lovers of letters will recall the poem entitled *Conversation*, by Cowper, where, after making excellent fun of various kinds of tedious talkers, he stops suddenly—as if he had seen a vision. With arresting abruptness he thinks of that never-to-be-forgotten conversation in the gloaming of the day on the way to Emmaus. He tells what "happened on a solemn even-tide," how "ere yet they brought their journey to an end, a Stranger joined them, courteous as a Friend," gathering up the thread of their despairing talk, with "truth and wisdom gracing all he said." In one of his letters the poet refers to the incident: "I have been intimate with a man of fine taste who has confessed to me that, though he could not subscribe to the truth of Christianity itself, he thought that if the stamp of Divinity was anywhere to be found in the Scriptures, it was vividly impressed upon that passage of St. Luke."

It is indeed true. For my part, no other scene in the Book of Faith, whose leaves are for the healing of human hearts, is so perfect an example of that naturalization of the Unseen, which is the goal of religious insight and experience. There is about this narrative an air of reality which sets it apart from other such records. It has a restraint, a dignity, a delicacy, and withal an ineffable beauty, which give it every mark of authenticity. Moreover, its vivid human color and its awful yet tender disclosure blend as naturally as earth and sky on the horizon. No imagined account known to me gives anything like the same impression of validity in beauty. Here are the three things that make our life worth while: the Divine companion, the sufficient interpretation, and the triumph of spiritual personality. Jesus was known to his friends, not by his profound exposition of prophecy, but by a familiar little gesture—all his own—in the breaking of

bread. Of all pages of the Bible, none is more exquisitely satisfying, none more luminously revealing of what we really need to know.

By the same token, it is in the atmosphere of that sacramental even-tide—with its glowing heart of fellowship, and its gentle unveilings—that we ought to discuss the questions that rise out of the Eastern anthem. The last entry in the *Journal of Sir Walter Scott* was as follows: "We slept reasonably, but on the next morning—" The sentence was never finished. Death cut it short. Only Sir Walter himself knew what came to him on the next morning. But once we know that life is one, here, hereafter, and forever, unbroken, uninterrupted, and that, had Sir Walter made himself known to his friends, they would have known him there, as they knew him here, by some little characteristic of gesture or turn of mind, the mystery becomes plainer and the wonder more intelligible. Once we are assured of life after death—not another life, but life further on—it is the natural and eager inquiry of humanity to know what happens on "the next morning." It is not enough to know that we will continue to exist; we desire to know how, when, where?

There is a famous story of an officer in the British army in India, who, when discussing these matters with his friends, remarked that some day he expected to know in five minutes more than all the philosophers had ever learned. When asked what he meant, he said: "The first five minutes after death!" What does the soul discover in that moment of emancipation? Such a question is in all our hearts when we think of our own passing, or follow in faith and imagination the flight of those who vanish from us. Jesus did not answer the question. He revealed the triumph of personality, but he left the details hidden by a discreet and wise silence, in order, no doubt, not to

interfere with the life that now is. It was enough, he thought, to make the life beyond real, home-like, and near confirming faith without satisfying mere curiosity, and even we can see that it is better so. In a world where there is good to do, truth to win, and "beauty passes with the sun on her wings," the question of the angel of the Ascension is valid: "Why stand ye gazing into heaven?"

As we knew nothing of life here before entering it, and could not have imagined its conditions, so we can not picture the details of life further on, which must be different from the physical limitations which beset us here. All attempts to do so are futile and unsatisfactory, when, indeed, they are not grotesque and irritating. They are for the most part projections into the future of desires unfulfilled on earth, finding there what is missed here. For John on Patmos, sundered from his friends by the imprisoning sea, "There shall be no more sea;" for Robert Hall, in a long agony of pain, heaven is health; for Wilberforce, hindered in his labor of love, it is unthwarted affection. The Paradiso of Dante, with its throne approached through circles of blinding light, is as unattractive as the military heaven of Milton, with its shock of armies and its tramping legions. Sir Conan Doyle and his fellow-seekers have helped to humanize the after life in our thought, but the picture is spoiled when they try to fill out the details. The grand dream of Swedenborg is nobler and more worthy, but it leaves much to be desired—albeit surpassing all other such portrayals alike in moral insight and spiritual reality. Since all efforts to picture the future in detail are unsatisfactory, the sum of wisdom, no less than of faith, lies in the confidence that the God who made us and led us to what we are will lead us to what we ought to be.

Must we then admit that we know nothing at all about the life after death, and are doomed to live in a world of dim hints and cryptic analogies, with no glad, triumphant assurance? Far, very far from it! Indeed the whole point of my sermon is to show that we know much—very much—about life after death, both as to its reality and its conditions—all, in fact, that we really need to know—and if we are wise enough to lay the facts to heart, we shall find consolation for today and inspiration for the morrow. Jesus lifted our immortal faith in immortality into the light, showing us that the Eternal Life is here, not a life into which we enter at death, but a present reality, at once a possession and prophecy. His religion, as Harnack said, is nothing else than the eternal life lived in time, in the spirit of love and by the grace of God. Emerson was right when he refused to discuss mere survival, saying that Jesus, who lived in the realm of moral realities, heedless of sensual fortunes, never made the separation of the idea of duration from the essence of the spiritual attributes of man, "nor uttered a syllable concerning the duration of the soul." No, it was left for his disciples to sever duration from the moral elements and to teach the immortality of the soul as a doctrine, and maintain it by evidences. "The

moment the doctrine is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance." Only in a spiritual universe is the question of immortality pertinent, and in such a universe life is measured not by quantity but by quality, not by duration but by depth. The Eternal Life, then is all of a piece, one here, hereafter, and forever, its conditions everywhere the same, its experience a perpetual revelation—pray, what more do we really want or need to know?

Let us be more specific, in the effort to make this matter plain, as a help both to our thinking and to our living. What we have to remember is that all the realities that make life great, deep and rewarding, abide hereafter untouched by time or death. They are at once realities and prophecies which, if we consider them deeply, are like luminous streamers thrown forward by an enormous search-light, and if they do not reveal all, they do illumine the pathways of the future, just as they sustain, fortify and guide us here below. First of all, God lives here, hereafter, and unto everlasting, and in Him there is no death, no darkness, no distance. Without God immortality would be the ultimate horror of desolation, not a destiny but a doom. With Him, it is a lengthening vista of hope and joy. "In Him we live and move and have our being," said the Apostle, and that will be as true after death as it is here. "Lord, Thou hast been our dwelling-place in all generations, from everlasting to everlasting," said the Psalmist; and death does not so much as cast a shadow upon that elemental fact. As for man, his days may be as the grass that withers, as a tale that is told, as a vapor that melts, but God lives, and we live in Him!

Second, we live in a living, vibrant, prophetic universe in which Life is the vivid, radiant, all-conquering reality. Life, with its vigor, its movement, its color, its power, is the one overflowing, overwhelming fact. Even matter, if we analyze it, dissolves into energy, activity, power. Dead inert matter, as we now know, simply does not exist. Third, life does not even stand still, much less die. Growth, movement, progress; that is its law. The one stupendous fact, revealed in all the universe, so far as we can read its laws, is an irresistible, pauseless advance. From the amoeba to man, from the savage to the saint, it is ever an ascending march, in which life is better, finer, nobler, farther on, disclosing higher forms. Here our outlook differs radically from the outlook of the ancient world, when men thought of life after death as a pale, thin shadow of the life that now is. With us it is different. Our clearer vision is of life bursting through limitations into new fields, unfolding new potentialities, making today better than yesterday and prophesying a better tomorrow. In accordance with this universal law of progress, life after death will be an advance, a step forward, an adventure into new lands, new visions, new and unimagined discoveries!

Fourth, add now the fact of a universal moral order, sovereign everywhere, and it begins to be

clear that we know a great deal about the life after death. It moves under the same moral jurisdiction, in obedience to the same law of righteousness and retribution. Neither in life nor in death can we escape the moral law. Its empire is eternal. If we take the wings of morning and fly to the uttermost end of the sky, lo! it is there. If we sink to the lowest depth, behold it is there. There is no redemption, here or anywhere, until we learn to do justly, to love mercy, and to walk humbly with God. The idea that death is moral doom—fixing fate, either for salvation or damnation—is an absurdity, in violation of the simplest laws of the moral life. Death does not make a man a saint. It does not petrify him in sin. It does not touch the moral life at all, save as it may strip us of sensuality and set us free from handicaps which beset us here. The awakening after death may be bewildering, but the moral continuity of life is unbroken. Life after death begins where it leaves off here, without interruption. "Today thou shalt be with me in paradise"—that is, a garden—said Jesus to the man who died with him. Today, before the sun goes down! There, as here, God lives, the moral law rules, and salvation is in the fellowship of love and righteousness.

Fifth, the laws of the spiritual life are not clouded, much less abrogated, by the ordeal of physical death. What are those laws? The life of love, the knowledge of the truth, and the doing of good! Whatever else may pass away, love remains, and love never faileth, for God is love. It is his nature, his spirit, his life, inexhaustible, indestructible, all-conquering—a love to which we may trust our souls, and the destiny of those we love. Love in ourselves is the revelation of God, and its predictions can not fail of fulfilment. If all is law, all is love too, as Browning said, and this law of love is the life of God, as it is the hope and destiny of humanity. If we are to know the truth, as Bergson said, it must be "after the fashion of one who loves." How little we know, and how much we long to know! How the heart beats high when we hear the words of Kepler, as he looked through his glass into the heavens: "O Almighty God! I think Thy thoughts after Thee!" Eternity will be needed, and endless development, if we are to follow the long flight of the thoughts of God. What joy of revelation awaits the mind that seeks the freedom of the truth, of which we read only here a line and there a stanza in the dim twilight of this world. The words of Newton rise from prayer to praise: "Glory to God who has permitted me to catch a glimpse of the skirts of his garments! My calculations have encountered the march of the stars!" Even in this tangled life there is no joy like the Doing of Good! Jesus made it his business, and he had no other occupation. Love, Truth, and the Doing of Good—to be partners with God in His moral enterprise, fellow-workers in the redemptive making of humanity—what more do we ask to know of life after death?

Old Past, let go and drop in the sea!
Till fathomless waters cover thee!

For I am living but thou art dead,
Thou drawest back, I strive ahead
The Day to find.

Toward the end of his life Dostoevsky divided the race into two classes, those who know the eternal life and those who do not, and he thought the fate of civilization will rest with those who are citizens of eternity. It is indeed true. Materialism is disintegrating anarchy. Pessimism is poison. Cynicism and scepticism are forms of death. All the dear interests and institutions of humanity have their basis in the eternal life, else they can not abide. It would be easy to delude ourselves and suppose that society is held together by outward forms, but these no more cement it than the tortoise in the old fable upheld the earth. Our human world is kept in place and urged along its orbit by unseen forces. Thence come those impulses to progress, those insights and aspirations, which impel man to vaster issues; they are the pressure upon him of the endless life. Men have tried to found empires upon slavery, upon brute force, upon cunning and cruelty, and they have failed. Liberty, justice, love, truth are things of the eternal life, without which customs are cobwebs and laws are ropes of sand. The power of an endless life is thus the creative and constructive force of social life; and he renders the highest service to society who makes the eternal vivid to men—makes it something more than a visionary scene suspended in the sky.

What is true of social life is equally true in the making of character and personality—the two loveliest flowers grown in these short days of sun and frost. Only recently a great physician said that subconscious health cannot be obtained in one who has lost faith in immortality. Without it the noblest powers of the soul are inhibited, the divinest instincts are frustrated, having no happy release and no promise of fulfilment. They are driven inward, and make a restless ache in the heart, an anxiety which nothing can heal. When we know the Eternal life, all doors are open and the great aspirations of the heart take wings. The impingement of eternity upon man gives to the moral sense an august authority, and makes religion not a dogma, but the life of God in the soul of man. Life everywhere grows in dignity, meaning and worth when it is lived in the fellowship of eternal things. Under the expansive pressure of eternal value we become aware of what life is, what it means, and what it prophesies, eager only to do the will of God, whether tomorrow find us toiling here, or out yonder with the dweller of the City on the Hill.

EVERY-PAGE READER

Rev. Herbert Frank Moulton, of Fort Plain, N. Y., closes a letter to the office as follows: "An every-page reader for years." He asks for a department of Sunday School Illustrations. We would be glad to hear from others if they would like a new department of illustrations connected directly with the Sunday School lessons—"something to tie lesson truths to."

An Easter Story of Old

Drama Sermon

REV. ROBERT C. HALLOCK, D.D., Valatie, N. Y.

EPISODE I. FROM BETHANY to BETHANY
Incident 1. Woe at Bethany by Jerusalem.

"Mary, dear sister of my heart, 'tis the morning watch, and I . . ."

"Oh! sister, is our brother worse?"

"I do fear it. The fever rageth as a fire. He hath not slept, but ever moaneth as in pain, and speaketh strange words as one bereft, wailing that demons of flame do nest them in his head. Herbs and medicines have no avail. Oh! that the Master, Jesus, were now here!"

"Alas, dear sister, he is far away."

"Yet hearken to me, Mary. Do thou make haste to robe thee and run to the border of our Bethany, and summon Asahel, son of Amminadab. Surely as Asahel of old, the lad is light of foot as a wild roe; he far and fast can run. Send him forthwith to far Bethany beyond the Jordan, where he shall find the Master and bring him word. Mary, I know that he will come and our brother shall be saved."

"Oh! Martha, Martha, it were death for us should our dear brother die!"

Incident 2. Peace at Bethany beyond Jordan

"Philip and Andrew, how pleasant is this place! not like to fierce Jerusalem, with hot burning streets, hate hotter still, and blazing wrath against our Master and his truth."

"Yea, Peter, much better is it here with soft murmuring waters, cooling shades, and palm trees gently waving in the breeze. Surely best were it to abide in this sweet resting place, nor e'er again suffer the wrath of priests and Pharisees."

"But see! Who is this that cometh in hot haste?"

"His running is like unto the running of Asahel the son of Amminadab. As a wild roe upon the mountains doth he leap and run. Why cometh he with such speed from far Bethany by Jerusalem?"

"Hail, followers of the Nazarene. I pray you tell me where he may be found; I bring in haste a message from his friends in Bethany."

"In yonder booth doth the Master bide this noontide heat."

"The Master heareth. Bid the lad to come."

"Good Rabbi, the sisters of Lazarus have sent me with this message unto thee: 'Lord, he whom thou lovest is sick, yea, unto death.' Thine answer will I carry back with flying feet."

"Nay, my good lad, not so. This sickness is not unto death, for Lazarus shall live. Tarry you therefore here, rest and refresh thyself until the heat of day be past. Then shalt thou bear back answer to my loved friends in yonder Bethany."

Incident 3. From the Place of Peace to the House of Woe

"Children, let us now return unto Jerusalem."

"Alas, Master, but late the Jews sought thy

life; wilt thou go thither again? How much safer and pleasanter to be here by Jordan's rippling stream."

"My children, duty, not pleasure, is our guiding light. He that seeketh his own pleasure walketh stumbling in the darkness of the night. Our friend Lazarus sleepeth; I must go and wake him from that sleep."

"Nay, Master, if he sleep, he shall do well."

"His sleep is death; two days hath he slept that sleep of death: I go to call him back to life, that ye my disciples may believe. Are ye not willing to go back with me? What sayest thou, Thomas, for thyself?"

"Yea, ready to go back with thee and die with thee, our Lord and Christ!"

EPISODE II. LO, HE COMETH, THE LORD OF LIFE!

Incident 1. "I am the Resurrection and the Life."

"Martha, my mistress, word from the rabbi Jesus. He doth wait beyond the borders of our Bethany. He would speak with thee."

"Quickly I go. Tell it not, maid Anna, to any in the house . . ."

"O Master, Jesus, I did send thee word four days ago. Hadst thou but come; there yet was time . . . Oh! what say I? . . . But even now, yea, even now . . . wouldest thou but ask it of thy Father, God, he would . . . he would . . . Oh! I am sure that whatsoever thou dost ask he will . . . is it not so, my Lord?"

"Daughter, thy faith shall have reward. Yea, if thou cling fast to faith thou shalt see God's glory in a wondrous work. Thy brother, Martha, shall rise up again."

"Yea, Master, I know that when the last great Resurrection day hath come my brother shall indeed rise up once more. But, oh! what shall we do without him now—our loved and only brother? Ah! me! ah! me!"

"Martha, I am the Resurrection; yea, and I, even, I, am the very *Life* itself. And even though a man may be dead, that man who hath loved and believed in me shall have his life again. And if such a man be still alive, believing in me he shall never die at all. My words, Martha, dost thou not believe?"

"Yea, Lord, I believe . . . I believe . . . Oh! I do not understand thy wondrous words, my Lord; but I do believe that thou art God's foretold Messiah, the very Son of God whom he hath sent into the world."

"Martha, go call thy sister Mary; I would speak with her."

"Master, at once I go . . ."

"Hearken, Mary, sister dear; the Master hath come and would speak with thee. Come thou quietly after me, saying nought to any in the house."

"O Martha, Martha, where waiteth he, our Master and our Lord?"

"Under the olive trees, waiting with the Twelve; there thou shalt find him. I will follow soon . . ."

"Master, O blessed Master Jesus, if only thou hadst come . . . if only thou hadst been here four days ago my loved brother would not have died! Oh! Master, Master, . . . alas! . . . alas!"

Incident 2. The Tears of God.

(Aged Simeon and his son, Jesse, talk quietly near the group of mourners.)

"Jesse, my son, sad is this sight. Martha and Mary crushed with grief; I hear the mourners crying out with woe. Old as I am, I could weep with them. But mine own eyes grow dim with age; wilt thou not show me, Jesse, what the Master doeth, what he saith?"

"My father, he speaketh not a word, but looketh upon Mary bowing at his feet; upon Martha and her weeping friends; and thus he showeth his countenance sad, stern, terrible."

"But doth he rebuke the tears of them who mourn?"

"Nay, not so. Indeed, indeed, my father, his own tears fall upon his face like rain upon the new mown grass. Behold, how the great teacher must have loved Lazarus, our friend. But also there flameth in his countenance fierce wrath, a mighty indignation which minds me of the face of Moses when he beheld the golden calf."

"But against whom doth the great teacher's indignation blaze so hot?"

"In truth, I cannot comprehend; but his countenance groweth ever yet more terrible the while his own tears do fall."

EPISODE III. "HAVING SPOILED PRINCIPALITIES AND POWERS."

Incident 1. "Where Have Ye Laid Him?"

"My son Jesse, doth not the Master now betake him from this place?"

"Truly it is so. And the people follow him, walking towards the sepulcher where we laid Lazarus four days ago. My father, let me strengthen thy wearied steps; canst thou walk thither? 'Tis but a short half-furlong from this spot."

"Yea, yet further could I walk, and willingly, that near the great Master might I be, and see the mighty signs which he doth work. Let me hold they arm, and together we will go."

"Now, my father, let us tarry here beneath this green tree's welcome shade. At but a stone's cast is the tomb of Lazarus; the Teacher standeth yonder; near him the mourners wait."

"I pray thee, my father, sit thee down upon the grass and rest, while I keep watch for thee."

Incident 2. "O Grave, Where is Thy Victory?"

"What is it that thou seest now, my son?"

"My father, a wondrous thing I see! The great Teacher seemeth as he were seized upon by some tempest of fury in his soul, or that he stood face to face with a demon from the black Pit of Night and would destroy him with the fierceness of his countenance."

"But what doth he look upon?"

"His gaze fasteneth itself upon the empty

air above the entrance of the sepulcher where Lazarus is laid. What he seeth I know not, but ever he claspeth with his hands as he would grasp his enemy and strangle him forthwith. His whole soul seemeth filled with fury, his face all ablaze with wrath and indignation. Such look have I not seen upon the face of any man on earth."

"Jesse, oh! my son, take quick my hand and lift me up that I may see . . . Jehovah, God of my fathers, what black horror is yon which I behold, formless yet awful, hovering above that fast-closed sepulcher? What voice, by others all unheard, which I hear in the moaning wind? . . . O, thou spirit of prophecy given me from my father Simeon, who in the temple took the infant Messiah in his arms, what wondrous things thou dost reveal unto my soul!"

"What doeth the Master now, Jesse, my son?"

"My father, his face hath grown calm; he standeth in stately majesty, as crowned with victory. Now lifteth he up his hand as though to speak . . ."

"LAZARUS, COME FORTH!"

"O God of Israel, what a mighty sign mine eyes behold! The dead man . . . dead and buried four days ago . . . cometh walking forth into the light of day, his footsteps strong and steady, his head held high, though bandaged still, his flesh glowing with young manhood's health and strength, his eyes ashine with such wondrous light that my dim eyes are made to see . . . Hail! All Hail! Oh! Lazarus! . . ."

"And who then is He, the One who hath called thee forth from death to life, if not the *very God and Lord of Life Himself?* *Hosanna, Hosanna, Hosanna, and Amen!*"

EPISODE IV. "NOW SHALL THE PRINCE OF THIS WORLD BE CAST OUT."

Incident 1. "Through Death He Destroyed the Lord of Death."

"Father, my father! I have wondrous news to tell!"

"Tell me that I may know."

"'Tis said in the City by our friends that the great Teacher, whom three days ago with wicked hands they crucified, hath this very dawn arisen from the sepulcher and liveth now in power."

"Yea, I knew that he must surely rise from the dead, for that he was and is the Lord of Life. Alleluia!"

"Then in very truth God again hath visited his people as of old."

"My son, this is a mighty miracle, and God hath wrought it; yet hath he not visited his people as of old, with grace and favor for Jerusalem."

"Why speakest thou thus, my father?"

"Didst thou not hear the multitude's fierce cry, 'Crucify! Crucify!' And what said they then?"

"His blood be upon us, upon our children all!"

"Yea, Jesse. And God's curse abideth upon Jerusalem and shall abide, till that her doom be come. Jerusalem hath crucified the Son of God; therefore shall God yet crucify Jerusalem in his fierce wrath."

"My father, my father, thou art terrible when thou standest thus, thy hands upraised to heaven, thy face aflame."

"'Tis the spirit of prophecy God hath laid on me, my son: I needs must curse."

"Canst thou, my father, by that same spirit of prophecy declare to me this mystery of his rising from the dead? When that he, the Master, called forth Lazarus from the grave, he conquered Death in mighty indignation; yet three days since himself passed without combat under Death's most cruel power. Why did he thus? But, if conquered now by Death, how cometh he forth alive and well?"

"My son, the former was Christ's *Victory of Power*, which Satan protested as injustice to his

claims, the lord of death: but now hath Messiah won the *Victory of Love*, a mightier victory, himself having died from love to man. And now hath he destroyed eternally the lord of hate and death, by his own death for love of man and God. Cry we henceforth, Hosanna to his holy Name!"

Incident 2. "And There Shall Be No More Death."

"Jesse, Jesse, my son! The Lord Jehovah calleth me! My time hath come to die . . . he calleth . . . yea, Lord, I come! . . . And the ransomed of the Lord shall return . . . shall come to Zion . . . everlasting joy upon their . . . their heads . . . Yea, Lord, behold I come! . . . AND DEATH SHALL BE NO MORE AT ALL! . . . Amen . . . a-m-e-n . . ."

Business is Better

REV. JOHN LEONARD COLE, Bennington, Vermont

For a good many years Business has been qualified by an adjective, "bad." Especially when it was Big Business, and when the qualifying was in the hands of a preacher or social worker. But of late Business has been showing some signs of meriting another adjective. There are many evidences that, in the terminology used of the individual seeking affiliation with organized Christianity, it "has an earnest desire to be saved from its sins." In view of some of the fruit "meet for repentance" that it has brought forth it ought not to be counted as of the world, flesh and devil, but at least admitted "on probation."

True, business has been counted "hard-boiled." But many prayers have been offered for its conviction of sin, and its sordid practices have been the object of much entreaty and expostulation on the part of its "pastors."

Unless our prayers and intercessions have all been like the dear unbelieving lady's, who prayed for the hill by her house to be removed, we ought to expect some signs of answer by now. Why should not those who kept on praying, "Thy kingdom come," not see and rejoice in its coming, even in the realm of big business. Certainly there should be no ignoring of its stirring in the direction of the mourner's bench, or questioning of visible signs that this old unregenerate is seeking after a "new life." Bishop McConnell has lately been called an "evangelist to corporations." But there have been others, less known. And all together, "with thanksgiving," they ought to "make known their petitions" for further "obedience to the Gospel" among business men, big and little.

It chanced that last May I sat as a delegate in the national convention of the Chamber of Commerce of the United States at Cleveland. Then for two weeks immediately following I was in the midst of the General Conference of the Methodist Episcopal Church at Springfield, Mass. Thus situated to compare the type of men in both, the spirit and method of their deliberations, I reached the conclusion that there was not a great difference in the two crowds. Assuredly, there was more

"devotions" at Springfield. But as far as eye could see the calibre of manhood, mental and moral, was about the same. Similar problems were faced. Similar ideals seemed to be held. Service to others, human interests, mutual tolerance and goodwill between opposite groups, reasonableness and a spirit of understanding—these watchwords were heard at both places. Maybe it was because I did not get so much "behind the scenes" among the managers of the Chamber's affairs, but for personal generosity, freedom from sordid self-seeking, the Chamber was on a little higher plane than the Conference.

The Chamber of Commerce, among its last acts, adopted a "Code of Business Ethics" which, in its strong, idealistic tone and clear insight, is not much surpassed by any "social creed of churches." The committee, headed by Judge Edwin B. Parker, made an honest attempt to "develop a statement of principles which would consist, not merely in generalizations or assertions of ideals, but of practical declarations relating to the honorable conduct of business."

My close-up of the representatives of Big Business gave me increased respect for the high quality of their leadership, especially of the man then their president, Julius Barnes. By the sound, statesman-like leadership of such men, and continual attempt to instil worthy ideals and motives throughout the entire ramification of American business, the rank and file of business appears to be partaking of a different and better spirit.

There is, for example, less of the cock-sureness and self-sufficiency about business, than there used to be. Maybe Theodore Roosevelt, and his "big stick" has had something to do with it. Maybe the Interchurch Movement. Maybe the quiet leavening teaching of human rights and brotherhood. But, anyway, business isn't "damning the public," or fingering its thumb at its "help." It is showing a fairly decent respect for the opinions of mankind, courts and legislatures. In the *Century* for December, 1924, Richard J. Walsh, a former editor of *Collier's*, had an able article on

"The Doom of the Self-Made Man"—a successful exposition of the idea that the management of big business which has hitherto been inclined to sneer at the "college men" and the "professions," and vaunt itself of its business acumen and directing power, is steadily and surely making way for the college-trained man; that direction of all the elements of business is bound now to become a profession itself with professional ethics, altruism, and literature. The swaggering "executive," the "self-made business man," is headed for speedy exit.

There is, too, a new and refreshing emphasis on human values in industry, a truly spiritual emphasis, if there is one, and found in all departments of the business world. The Code of Business Ethics referred to (to spread which through every last one of its 700,000 members, the Chamber has spent thousands of dollars) insists that business is obligated to give "equitable consideration" to, not only capital, management, but employees and the public. In increasing numbers, business concerns are studying workers' health, homes, education, and recreation, with as much thoroughness and science as they study production costs and manufacture. You may call it "paternalism," or call it self-defense against the union power; but at any rate more than ever in its history, business is considering the human end of its process. A self-made, Christian, manufacturer friend of mine refers with some glee to the answer he gave to a stranger who stood in front of one of his mills, and asked, not knowing he spoke to the owner, "What do they make in there?" "We try to make money," said my friend, who owned that and a couple other mills. Owners, however, are now counting such an answer far from smart. More and more they talk about making men, and a product worth while for human society to use. The younger Rockefeller recently said, "No conception of industry as a revenue-producing process alone, or chiefly that, can be maintained today. We have got beyond that. We see more clearly. We know the purpose of industry to be quite as much the advancement of social well-being as the production of wealth."

One other sign of a "turning to the Lord" which business is giving is, the frankness with which business leaders acknowledge the final rightness and authority of Jesus' way, of the Sermon on the Mount, and the Golden Rule. Nash, of Cincinnati, is not the only one running a "Golden Rule business" today. From Pacific to Atlantic men are eager to learn about, and sincerely trying to practice, the Golden Rule in their business connections. Sheldon's old book, "What Would Jesus do?" may be forgotten, but the spirit of that very question is manifested in many a foundry, department store and farm today. Business men seem to be less chary of saying the name of Jesus than some ecclesiastics. John J. Eagen, head of the American Cast Iron Pipe Company, declared in the will he left, last April, that he wanted all the common stock to create a fund to be so administered as to "insure service both to purchasing public and to labor,

on the basis of the Golden Rule as given by our Lord and Saviour Jesus Christ." *The Wall Street Journal* carried an editorial on "Unbelief" the other day in which the declaration was made: "The spiritual is fundamental—Is our trust in God valid only when we stamp it upon a piece of money?" In his "Barometer" Babson of Wellesley Hills, who advises bankers and investors everywhere, has been for years holding forth the pre-eminence of faith, truth, love, good-will, and religion as the real strength of the republic and of enduring business. Talking to the National society for Vocational Education, in Indianapolis, December 12, 1924, he said, "Only a spiritual revival in Europe and America can make good times continue and straighten out the European tangle. True religion is to civilization what a compass is to a ship, or steering wheel to an automobile. Hence I urge business men to get behind the churches. They are pointing to the solution of the great problems facing us."

A few statesmen, and many social students and preachers have been saying these things for some time. But it is encouraging to hear men like Filene, Heinz, Babson, Rockefeller, and Ford, saying them in these days. Lord Leverhulme, welcoming guests of honor at a luncheon in London, some months ago, said, "Every business man should pay a visit to the United States at least once in every three years, for the sake of his business." While he had heard it said that the Golden Rule and Sermon on the Mount were impracticable, Lord Leverhulme declared that no other fundamentals would give a permanently successful business. His implication was that, more than anywhere in the world, these were tried out in the United States of America.

Now, no one is claiming that all business is running in harmony with the Golden Rule. Doubtless the Code of Business Ethics is a document considerable higher than the practices in average run of business houses. And it is open to the accusation that its declarations are "vague." But churches' creeds, and declarations of faith and practice are necessarily general in terms, and lofty in tone; and usually above the average attainment of individual believer. But, withal, the old gag about "business is business" is out of date. Probably business is not "entirely sanctified" as yet. But there ought to be rejoicing in heaven, and on earth, over this one great sinner that is giving encouraging signs of repenting, has forsaken some of its sins; and, in some respects at least, is trying to "lead a new life, following the commandments of God."

DELIGHTFUL FRIEND

Rev. T. Howard Jones, of Lorain, Ohio, writes: "*The Expositor* is ever a delightful friend in my study. Blessings on you!"

WORTH OF A HINT

Rev. Wesley G. Huber, pastor of First Baptist Church, Reading, Mass., writes: "I am enjoying *The Expositor* very much. It gives inspiration for sermons and addresses. Sometimes a hint is worth the price for the whole year."

A Church Promotion Secretary

Making Business in Religion Commensurate with Religion in Business

REV. JOHN EDWIN PRICE, Cincinnati, Ohio

We are at last seeing considerable lively interest being displayed in putting religion into business.

One book, "The Golden Rule in Business" has enjoyed a tremendous sale; is even being translated into foreign languages. It is a story embodying some of the important events in the development of the A. Nash Clothing Company, of Cincinnati, through the practical application of the Golden Rule.

It tells how he began the present policy of factory operation by a speech in which he made the employees of that factory believe that they were his brothers and sisters, children of God. He assured them that thenceforth he intended to treat them as such, the golden rule being the basis of their relationships.

He gave them evidence of his sincerity in bigger wages and better working hours and conditions. They showed him that they trusted him by trebling their output.

In 1918 it was a very small business of its kind. Today it is one of the largest. In 1918 the company did a gross business of \$132,000. In 1924 they ran at a rate that by January 1st, 1925, brought them well up to the \$10,000,000 mark for the year.

It was our privilege to relate this incident of the workability of Christ's great rule in some of the Christian churches of the west in a 6,000 mile motor trip through the Rockies this past summer. We told the story at the National Industrial Conference at Estes Park, conducted under the auspices of the Y.M.C.A. of Denver.

Heads of big business concerns from different parts of the country assembled for discussion of bettering human relations in industry. It was inspiring to realize that many were putting the Christ principle to practical use with success. A school of methods followed the week of conference. The spirit which prevailed during both weeks augured well for the future of industrial conditions in America.

We know of one magazine which publishes one story each month relating how the Golden Rule has worked in a particular business. So much for religion in business.

Considerable encouragement is to be taken from the fact that more efficient methods of furthering the cause of religion are being used by the various denominations than ever before, and that some business is showing itself in the administration of the affairs of some of our local churches.

However, we can stand the greatest amount of improvement in this department of the Lord's work. We need a whole lot more business in religion. If men serving on church Boards or Trustees conducted their own affairs on the same basis they do the business of Christianizing the world, both as to investment and methods, they would be in the receiver's hands in thirty days.

Of course there are conscientious ones who run their respective churches on a scale commensurate with the importance of the business of the Business Man of Syria. They are the exceptions. We have left too much to the Lord. We have expected him to do too much.

Take it in the matter of publicity. We keep the public reminded about our stores and factories, their nature and location. We see that the public is told again and again and in different ways about the worth of our product or merchandise.

On the other hand we let the public find out about the business of the Business Man of Syria, the church, as best they can. A meager space in the newspapers allowing barest room for the simplest announcement of name, hour of service and location is allowed.

Sometimes a church will make a spurt at advertising and get the public attention turned their way. About this time some pious mind with a mistaken sense of economy suggests that inasmuch as we have the crowd coming, we might as well curtail our advertising expense.

Curtail! Retrench! How I have come to despise those words spoken in connection with the greatest business on earth—the business of bringing in God's righteous rule in all hearts.

When the makers of Ivory Soap get a number of folks buying the product they don't decide that now we have the crowd coming we'll curtail our advertising expense. No, they compound the interest already gained by continuing to *invest* huge sums in educating and reminding the public that it is 99.33 per cent pure!

But the greatest dearth of business sense in religion is seen in the short-handedness of paid employees to carry on the work of the Master.

Where is the manager of even a fairly good-sized business who is his own stenographer, filing clerk, "ad" copy writer, envelope addresser, stamp sticker, errand boy, news reporter, sales force, trouble-adjuster, promotion expert, chief producer, etc., etc., *ad infinitum*, rolled into one. If he be all these things he is not then expected to find unlimited time to keep well read on any and all subjects, a walking encyclopaedia on any fact; also to produce on call, the most tactful and wise solution to any problem ranging from adjusting the organ and furnace to spiritually preparing a customer for the ordeal of slow death by cancer.

But all these things and many others are expected of the minister of a church and he is made feel that it's time to move if he doesn't do them all equally well.

Besides these few things he must be a good mixer when the customers come to the place of business, and also able to go out into their homes evenings and make their social events jolly and interesting. As a side issue, he should be an ex-

pert planner of interesting and financially successful church parties, et cetera.

Then, too, he should be an expert pedagogue and an unfailing source of inspiration to Sunday School teachers and officers that none of them in their turn may turn out to be Leopolds or Loebs.

Having kept these minor matters attended to in the most efficient modern fashion, by way of *earning* his living, he should devise clever schemes for the painless extraction of his pay from even the most penurious parishioner. And he must not give offense by talking too much or boldly about money—filthy lucre! It annoys the man who spends two dollars a week to keep the American Tobacco Corporation running full time with much help, and who at the same time does out the church fifty cents a week and grumbles because it doesn't command the attention of the world . . . with one full time employee for each branch office.

Then what happens if the treasurer is short of funds? Does that Board of Trustees, most of whom run their business much of the year on borrowed money see that funds are borrowed to pay their church "help" and take care of regular obligations? Sometimes! But we have known of more than one instance in which the minister has had to embarrassingly hold off his creditors for months and upon hinting to the board that it might borrow some money was told that perhaps he could borrow some himself at his bank "until the church gets caught up." Oh! yes, it's being done in the "best" churches.

Then some pious member wonders why the "faithless" ones are leaving the ministry. At the same time the thought of speaking to his own boy about preparing for the ministry is farthest from his thoughts.

If you will, compare the work of the average a week to the city.

After the minister has done all that the manager does to make a success of his institution, and much more by way of personally working up trade afternoons and evenings, he must then prepare to be the feature headliner with the show. Moreover he must put on a program of such character that the folks will come from a standpoint of interest and attraction for he is constantly reminded that the privilege of worship and the duty of maintaining a wholesome community influence are no longer strong enough to bring out a "full house."

He must put on this interesting program without the aid of changes in scenic effects, without special illumination and with practically no variety of music, and what music he has is all too often only third or fifth rate.

What is the cure for this rank inefficiency in a century of efficiency? Is not the "King's Business" worthy of more time, effort and financial investment?

On every hand we hear the cry, "Give us more spirituality in our services. We get information at lectures and entertainment of a cheaper sort at our theaters. Spirituality will save the church." But on second thought we realize that spirituality cannot be successfully served up in a vessel which

looks tawdry and cheap by comparison with the means and methods of serving up one's entertainment.

Moreover, we shall never be able to get the inspirations of finest spirituality from a man who is bound down to petty office details and house to house canvassing for eight or nine hours a day and who must on top of that put in from three to four hours after supper each night in discussions with various committees, meeting with auxiliary societies and executing successful socials.

And we'll never get the best results from the church as an institution so long as our priest-prophet-teacher-actor-preacher has even to think about, to say nothing of worrying about these things. And these things cannot be neglected in a modern functioning social institution.

The way out of this precarious situation, which is making many ministers now in the work debate about getting out of it before they grow frantic, is like the way out of many hard situations which must be considered. The way out is through. In this instance it is through with services of a paid executive whom we choose to call the Church Promotion Secretary.

A Promotion Secretary is almost indispensable to a successfully functioning city Y.M.C.A.

We are not in position to outline the full program of work undertaken by these men. However, we feel confident that we could outline a program of endeavor which would keep a Church Promotion Secretary busy. And we think we have in mind the right type of chap for the job. He wouldn't be an "associate pastor," whatever that is; and he wouldn't require training in a theological school.

Briefly, and in general, his job would be two-fold. He would attend, with stenographic assistance, to the business details of the church office. He would get out all publicity, newspaper, printed matter, announcements, follow-up letters, etc. He would plan, in conjunction with volunteer committees, all social events and activities of all the auxiliary societies of the church. He would meet with the Board of Trustees bringing policies of successful churches to their attention for discussion. He would direct all financial campaigns of the church. So much for his forenoons and business execution.

The second division of his work would be that of an expert salesman. He would canvass prospects for church membership. Every city church has many visitors in the course of a month and most have a system of registering them. Being handicapped for help this is as far as most are able to go. A Promotion Secretary could devise many ways of enlarging these lists. Church members could furnish names of neighbors who have just moved in or who now support no church. Auxiliary societies could furnish names of their visitors and friends.

The Church Promotion Secretary would keep himself posted on all the practical reasons and inferences in the interest of church membership and support. He could marshal an array of points that would put the average insurance sales-

man to shame for lack of material. And what is more he could during his afternoon and evening visitations "sell" enough prospects to the idea to far more than pay his salary even on a commission basis. When a member is signed up, we'll say for \$50 dollars a year, the promotion secretary (thinking of that premium coming in over a period of years) has sold no small policy. And a live man, after he got under way, especially with a conception of Christianity not contradictory to science, could "sell" many such each month.

Neither stock promoter nor automobile salesman nor writer of insurance could make the appeal to a prospect's family interests, happiness, and life satisfaction as could this representative in the twentieth century of the "Business Man of Syria."

A young or middle-aged man trained in the world of business, who is consecrated to the work of his church, would be the man for this position. Preferably he should have these qualifications, though if he had not all of them he could acquire

them as he went on. He should know something of advertising, organization, and diplomacy. He should have had experience as a salesman.

The church in any city that adopts this plan will be the first in its town to jump ahead by leaps and bounds in numbers and efficiency. It will be a long way ahead of others in being a worthy heir of the greatest business on earth, that of Jesus, the Christ, "The Business Man of Syria."

And not only so because of its Church Promotion Secretary, but also because its minister will have the time, unhindered, of growing into a real spiritual seer and prophet able to lift his people to the heights of their noblest hopes and dreams. Moreover, he will have time, energy and vision to be a pastoral friend to the sick, the lonely and the discouraged. In short, he will have the time and energy to become a real "Man of God," and the temporal concerns of the institution through which he serves will not suffer by comparison with any other organized effort in modern society.

Who will be the first?

"Doing Your Own Church Printing"

REV. WILLIAM S. MITCHELL, D.D., Worcester, Mass.

Printing, and lots of it, is a necessity in the business of the modern church. As the church's program of activities increases more and more its promotion is dependent upon some form of printing. Cards, folders, tickets, circulars of every description are called for to interest both the member and the stranger in the particular features which are being promoted, and without such the enterprise lags. The combined printing bill of the various organizations of any church of size runs to a pretty penny in a year's time, for modern printing is not cheap and this single item bulks largely in every church budget. Printing costs furnish the principal reason for moderation in its use and any means which will make possible a more extensive use of printers' ink at a saving of printers' costs is of interest to both pastor and official members as well.

Of presses and methods there are many and more than one church has adventured in the printing business with a small press of its own and either the volunteer assistance of loyal youths or the time and previous skill of a printer pastor. However, for the most of churches and pastors the chief deterrent to doing their own printing has been the unavoidable fact of the mechanical difficulties in the way. Printing is a technical art and one in which the touch of the amateur is painfully present from the blurry impression to the crude and characterless "layout" of the work. While the need and possible saving in costs are perfectly apparent, few churches have been willing to risk the annoyance, the difficulty, if not the actual impossibility of carrying on a private printing office even of the most modest type. Perhaps the experience of one large city church which has solved its particular needs at a saving of at least 60 per cent in the cost of its printing may be of suggestion and service to others.

The simplest form of printing device which is capable of turning out creditably printed material is the printing multigraph. Evolving from the familiar duplicating device, originated with the intent to provide some means of turning out actually typewritten letters in quantity, the machine has gone on far toward the small and ideal press for church use. Today it is possible to secure a rotary press, using movable type and printer's ink, power operated which will not take up unreasonable room in the small office and which is simple enough for the average typewriter or multigraph operator to operate. Large commercial offices have been making extensive use of this machine in a printing way but their experience has been almost wholly confined to commercial use and as yet few churches have attempted its introduction. Wesley Church, Worcester, possibly, has made the most thorough trial of it as a printing device for church use.

Its introduction came about through the desire on the part of this church to publish a church paper which could be entered in the mails as regular second class matter. Printing costs were so excessive that, at the time, it was felt impossible to put into the budget the sum required. Investigation had turned attention to the printing multigraph and it was the fact that of all duplicating devices apart from actual press printing this alone could be so admitted to the mails determined its selection.

The initial cost was large for the average church, between \$1,000 and \$1,200. It is not recommended to the small church, or one to which such an expenditure would be prohibitive, though, in the long run it is certain the purchase would not only justify itself but actually pay its own cost. The past year the machine in use at Wesley has turned out not less than \$2,000 worth of work. In the

three years of use it has paid for itself over and over again. The interesting feature of its use has been the steadily increasing gravitation of all the church printing to this machine. In the present office equipment there is an assortment of fifteen different faces or fonts of type, together with a number of extra "drums" used by this machine to hold the type during the printing process. The operator is a young girl with some two years' experience now as a multigrapher, all of which she has gained in the office, with some little assistance and advice from the local multigraph agency.

What can be printed upon such a machine and will the work produced by it be sufficiently professional to satisfy?

Wesley Church turns out each week by means of this machine some 2,500 impressions, the church bulletin (four page) used Sundays, and the Wesley Herald, entered at Worcester as second class matter and reaching a mailing list of some 1,300. The bulletin compares favorably with any issued by other churches in this class. (Wesley is the largest Methodist church in New England). At commercial prices this bulletin would cost not less than \$18 or \$20 weekly. It is produced at an actual cost for both labor and stock of some \$8. The weekly paper could not be printed commercially for less than \$25 weekly, probably very much more, yet this church office turns it out at a weekly cost of \$7! The showing in the matter of stationery (a continual and bulky item in church printing) is still more amazing. Two stereotype plates were secured with type faces and arrangement desired at a cost of \$4.50 and \$3.50, and from these plates all the stationery of the church has been printed in quantities desired at an insignificant additional cost for ink, labor and press preparation, the only cost aside from the commercial bond purchased in quantities. Recently a new letter-head was set up, with the names of the church staff, the entire composition costing in labor less than \$1.50, and from this the future letter-heads will be printed, the type kept standing upon the type-drum.

Aside from these large and constant demands there is a continual stream of cards, folders, bills, tickets and the like coming from this little church press. Every church makes continual use of small folders and cards advertising various features of its program—series of sermons, special entertainments, classes, etc. It is noteworthy that in this church with a very extensive program of activities there has probably been less than \$100 worth of printing done in the commercial offices the past year. Within the week this article was written the church multigraph has turned out, in addition to 1,200 bulletins and 1,300 Wesley Heralds, 1,500 four-page folders with as much matter as the church bulletin, 1,200 enrollment cards, 1,000 registration cards, 300 letters, 500 tickets and 500 sheets of letterheads. This is a typical week. The printing of the numerous church organizations is gravitating to this office and all this work, previously done outside is now turned out by the church itself. It is perfectly

feasible with a very moderate system of costs to pay for such a machine out of the printing costs of the church and its organizations. All of the printing needs of the church, with the single exception of a large Building Campaign pamphlet of some 30 pages, have been cared for in this manner. The file cards for the membership lists of the church and the church school, the class cards, enrollment slips, circulars and file cards for the community social center maintained by this church, together with all the printing for the Finance Committee, including the promotion of its Budget Canvass, have been successfully printed on this press. Even more ambitious work has been attempted and there is even now waiting the press a fine banquet menu and program to be printed in four-page folder form upon high calendared paper, a job rivalling that of the best commercial houses. All this has been possible with a girl operator, with no previous printing experience and with only occasional help from the local agency for the machine.

Some description of the methods used in handling work may be suggestive. Each "job" is carefully laid out in the copy furnished the operator, as it is desired to appear when printed. For convenience a Type Card is used, indicating the fifteen fonts of type faces in the church equipment. A reference to the faces desired throughout the job indicated by the type numbers on the card is a guide for the typesetter. A further assistance is provided in a Printing Scrap Book in which a sample is preserved from every job printed in the office. Each page and job are numbered and these reference numbers on the copy of the new "job" are helpful in securing the effect desired. A similar book could be prepared by any church from its own church printing and from samples secured from other progressive churches. A dollar (to pay for the cost and trouble) will bring on request from most churches samples of their latest and best printing, while samples of commercial work suggestive of possibilities in church printing are always available.

In working out the problem of this church there are several features which have proven of practical value. It was found that the round "drum" was preferable for the printing of two-page matter, making possible a larger printing surface than the ordinary straight drum. This office uses continuously two round drums and one straight, with a supplemental drum for standing matter. The machine is motor driven and provided with an automatic feed making possible from 1,000 to 1,500 impressions per hour. No foot driven press of the ordinary printing type can match this, nor can it compete with the multigraph in simplicity of operation. The operator makes use of the typesetting rack and tool furnished with the printing multigraph, while all additional fonts of type are kept in small drawers with alphabetical compartments, racked under the printing counter of the office. In addition a cost record is kept of every job indicating time of composition, press work, distribution of type and cost of stock. This is entered in the sample book together with the

sample of the job as a guide in figuring future costs. It has been found a very definite saving to do a number of jobs at a single inking. With the press prepared no waste is suffered in ink and the work indicated for the week in which this was written was turned out with but two inkings.

The further advantage, to church use, of this duplicator is its convenience as either a ribbon or printing machine. It is capable of turning out ribbon printed letters undistinguishable from those typewritten, and yet it can be used as a

printing press. For all small runs, less than 500, it has been found that the mimeograph serves the purpose better in letter output. The cost of composition in time is too great for a job which a mimeograph stencil, cut in a few moments on a typewriter, can do as satisfactorily for such a purpose. No more perfect device has been devised for all manner of church printing needs than this and the exhaustive use of it made by the church herein indicated may prove of help to the pastor and layman in search of a new solution for a well nigh prohibitive problem of printing costs.

The Heart of the Gospel

SAMUEL W. GRAFFLIN, New York, N. Y.

How shall we hold our young people?

How shall we get them to church?

Why are they not interested?

Will nothing but dancing hold them?

Are they pleasure-mad?

What shall we do?

On every hand we are hearing this. This summer we spoke forty-two times in thirty-six different cities and in practically every one of them this same series of distressing cries was heard. Of course there was an occasional pastor or Sunday School superintendent who seemed to be getting somewhere, but there were just enough exceptions to prove the rule.

Now it has been our custom whenever we meet any religious problem to go back to the Bible in the simple and childlike belief that in the teaching of Jesus is the answer to every question that the human mind can propound and a solution to every problem our society can present. Up to this time the Old Book has not failed us. So, at the end of our six weeks' journey we sat down to find, if possible, an answer to at least *some* of the questions propounded, *all* if possible.

It is always well to start at the heart of the gospel, which is the fifteenth chapter of St. Luke. In this chapter the Master discusses with the church just what the church's attitude should be toward those who are not within the fold, especially with reference to the young people.

He had been fellowshiping with some publicans and sinners, to God's glory and for their good. The church found fault with this considerate attitude of his and Jesus turns away from his saving mission long enough to say some wholesome things to the church concerning its attitude toward the lost and the importance of a great warm interest on the part of the church in those who are lost. He tells them four stories. Three of these have to do with the church and what it shall do in the matter of saving and restoring its lost youth; the fourth deals with the attitude of the church toward one of these groups.

First of all, he tells the story of the Lost Sheep—just a poor mutton-head that wandered off the lot because it was a silly sheep, dumb, senseless. For it there was but one thing to do: the shepherd must drop everything else and search for the wandering sheep until it was found and tenderly

restored with rejoicing to the fellowship of the other mutton-heads. The ninety and nine are not mentioned as having cared a hoot about the restoration probably because they were just mutton-heads like the lost one.

In the second place, Jesus tells the story of the Lost Coin. This is lost, as so many young people are, through the negligence of the church; lost because the official body and the Ladies Aid Society are a lot more anxious about the property than about the boys, more careful of the furniture than of the future, more fearful lest the walls of the newly decorated basement be marred and the carpet worn than about the housing and the recreational life of the boys. In such a case Jesus points out that there is but one thing to do: the church must drop everything else and light its candle, grab its broom and search and sweep until this costly and valuable young life is brought back.

These are fine stories, very clear in their formulas, method and technique. The wayfaring man, though a fool, need not err after having read them.

Then Jesus tells the story of the Lost Boy. Imaginative, virile, bonnie and with a flare for something new, the clammy correctness of the elder brother is more than he can stand and he longs for good clothes and jewelry, and "big eats," music and merriment. So he goes to his father, "good old Dad," and asks for his portion, gets it, and goes in search of the things that his heart has craved.

It is the old story. Wealth does not buy the warmth for which his heart has hungered. The crafty painter of the Far Country does not deliver when his devotees reach that land. Pretty soon, like Samson of old, he finds himself "trimmed," head waiter to a lot of hogs (fine job for a Jewish gentleman!). At last he "comes to himself." Not in any language, not in any story anywhere else is so much put into so few words as in this matchless tale.

Jesus makes no attempt to paint a beautiful repentance. The boy is still thinking about things to eat, about a place to sleep. There is not a high or noble note in all his resolution; he is simply disillusioned, hungry and distressed. His stomach revolts at the hog feed and he hoofs it back home on his uppers and his appetite. He has one great lesson yet to learn. It is the lesson that

the new-found son who "was dead and is alive again" always learns, and that is that the things for which he went to the Far Country are really to be found at the Father's House.

I have always wondered if Jesus did not mean to imply that even the father had learned something during the absence of the son. I have always wondered if God did not learn something after Jesus came—came to know humanity intimately in his own life. Throwing this idle speculation aside we see the one thing the Great Teacher makes very clear, and that is that while the shepherd must go to the Far Country for the silly, wandering sheep and the owner of the coin must light the candle and search and sweep diligently, the Father cannot go to the Far Country after the lost boy. No—Jesus was too profound a psychologist; he "knew what was in men," and if dear old Dad had gone down to the Far Country for that boy, the boy would have picked his pockets and gone on one more spree with the proceeds.

When Robert Lowry wrote "Where is My Wandering Boy Tonight?" it was a very lovely and beautiful thing and we still become quite tender when we sing it, but he would have done well to have left out the last stanza. It is not good boy psychology:

"Go for my wandering boy tonight,
Go search for him where you will,
But bring him to me with all his blight
And tell him I love him still."

No, that is not good psychology. That is not even good sense—if they are not one and the same thing. Whenever the boy has made a nice collection of blight the father cannot go to the Far Country after him, no matter how eagerly and earnestly he may look down the road in the anxious hope that the boy will turn and repent and come home again. That is something that the boy must do. The church can only wait and plan and pray.

But it need not wait with a pitchfork. I am so glad that Jesus did not have the father meet the boy coldly in the parlor and say: "I will call your righteous elder brother in and we will pray with

you in the hope that you will be restored to the bosom of the family." The fact is, that one half of the "bosom" of that family was about as warm and cheerful as a cake of ice on the second of February.

No—the father knew, and Jesus makes it very clear that "God does not want servants, he wants sons." And he seems to make the father say: "Son, so you went down to the Far Country to the big eats and the good clothes and jewelry and jazz? All right, boy, but we have a better brand of the things that your heart craves right here in your father's house; so, "bring out the best robe and put it on him, put a ring on his finger and shoes on his feet and kill the fatted calf and let us be merry, for this, my son, was dead and is alive again; he was lost and is found."

Jesus is talking to the church, not to the prodigal. He is trying to tell to the church that it must join the Father in his welcome of warmth and love. He is trying to tell the church that it must not only seek for its wandering mutton-heads, not only reclaim and recover those whom its carelessness has misplaced, but in closing the picture shows the father, who could not go and entreat his boy to return, explaining to the church that it too must have a glad and warm interest in his return.

It is a wonderful picture and a fine distinction with which the Master closes this "Heart of the Gospel"—God entreating the Church to be kind. Nobody but the Master of all Hearts would have dared to paint such a picture as this—so true that we have not caught up with it nor accepted it as yet. It is the work of the Holy Spirit to bring back the prodigal to the welcome of the Father's House. The shame of it is that the Father has so often to leave his entertainment of the prodigal to plead with the church to join in the festivities.

We are very much tempted to make a further application, but anybody who cannot make his own application after reading this simple interpretation and then re-reading the Heart of the Gospel as Jesus placed it in that wonderful Fifteenth of St. Luke is hopeless, that's all!

From Malachi to Matthew

The Four Silent Centuries

III

In the second article of this series we were asking the questions as to how the Jews in their so widely scattered communities and many countries, managed to keep up their religion? The answer was, by means of their synagogues and by means of their Holy Scriptures. The synagogue was born of necessity—the necessity of these Jews in foreign lands keeping up religious fellowship, one with another. In practically every city of every foreign land they built these places of worship and fellowship. They came together to read the Law of Jehovah, to confer, to argue, to teach their faith to the children. They searched out the Old Writings, and cherished and studied them. They received communications from Jerusalem,

the mother of them all. They edited anew, with many comments, the words of their prophets, and historians and poets. They wrote new settings of their wonderful past, and dreamed new dreams of the still more glorious things God was going to do for them in the future—the "Zionism" of their time. It was here, in the synagogue, that they encouraged one another, inspired one another, taught one another, and argued themselves away from the surrounding Hellenism, heathenism they considered, into a deeper and fuller Hebraism and were made true and strong in their holy religion.

The other great power that kept the Jews of the Dispersion true and active was the Old Testament Scriptures. They had the Book, or library of

books. And they had them in their every-day language. These foreign Jews everywhere spoke Greek, which was then the world-language. The result was that they had the Old Testament translated into Greek and put into the hands of the people. This was what gave greatly added power to the Synagogue. The version of the Old Testament which they had is known as the Septuagint, or the Seventy. This was the Bible Christ had and used, which his Apostles had, and which the Early Christians had.

The commonly accepted tradition of the making of this translation of the Bible is intensely interesting. It grew out of the literary spirit of the age, when Ptolemy Philadelphus, the broad-minded, the most distinguished of the Ptolemies, was ruler of Egypt. He was the Ptolemy who founded and developed the great and well-known Library of Alexandria. Into this library he gathered all the notable and procurable works of the ages. He had these copied at his own expense. One day, as it is stated, his librarian, Demetrius Phalereus, came to him and suggested that he have the Sacred Writings of the Jews translated into Greek and placed in the library. These the librarian assured him were marvelous products, and would enrich the library beyond compare. Acting upon the suggestion of the librarian Ptolemy sent to Jerusalem and requested the high priest to send him six picked scholars from each of the twelve tribes to do the work required. He sent also gifts of gold and silver and precious stones, and promised transportation and large remuneration for the scholars. Seventy-two of the finest of the Hebrew scholars came to Alexandria in response to this request, and did their work well. It is further said that they did their work in seventy days; hence their Greek translation is called the Seventy. And it is by that name it is known to this day.

Whether that is the exact and historical way in which the Septuagint was made we do not know. But this we do know, that it was a great and noble translation of the Old Testament Scriptures. This also we know, that it was a great and powerful instrument under God in preserving among the Jews of the Dispersion the true and holy religion. And this still further we know, that in the good providence of God its effect upon the Greek-speaking Hebrews was such that it fitted them to prepare the nations in which their lot was cast for the coming of Christ and for the coming, a little later, of the missionaries of his Cross. It is because of this that there were wise men in the East ready to start with their gifts to the cradle at Bethlehem when Jesus was born; and because of it also there were open doors in every nation for the coming of the Gospel. The foreign Jews, the Jews of the Dispersion, were missionaries of the Old Testament, with a Bible in the language of the people. And these Old Testament missionaries prepared mankind for the New Testament missionaries who came afterwards with both the Old Testament and the New in the language of the people.

But now, all this that we have said is concerning the Jews living in foreign lands, away from the homeland of the Bible—the Jews who because

they were so widely scattered were called the Dispersion, or the Jews of the Dispersion. But what about the Jews of the home-land, the Palestinian Jews, during this period between the Testaments—from Malachi to Matthew?

When the Jews were carried away into captivity in Babylon some escaped and remained in the land—for a deportation like that is never complete. Then when by and by those who were carried away were allowed to return, a few, and only a few, took advantage of it. But those few were a zealous few. They centered at once around Jerusalem, the Holy City, and began at once to rebuild the Temple, the city and the city walls. They were religious enthusiasts of the most earnest sort, and the work of God prospered in their hands.

They met opposition. Some of their brethren a little further north—of those who had remained in the land—had intermarried with the people, their Babylonian conquerors, who had settled in the region. This made them hateful to the pure-blooded Jews who had started to rebuild Jerusalem. When these of mixed blood offered to aid in building the walls and the Temple the offer was scornfully refused. The result was the organization of the Samaritan religion, the establishing of a rival capital at Shechem, and the erection of a rival Temple on Mount Gerizim. And so it happened that even up into the days of Christ “the Jews had no dealings with the Samaritans.”

But all this only served to keep the zeal of the Jews in and about Jerusalem the more intense, their doctrines the more orthodox, and their devotion to the God of their fathers the more unrelaxing.

From the time of Nehemiah, when the captives returned and the city was rebuilt, about 455 B. C., until the time of the Maccabees, about 175 B. C., the story of the Jews in the home-land is not very complete. But some things are plain. One is that while formerly a king of the House of David was the ruling power, this was no longer the case. The House of David had disappeared from sight, and now the high priesthood is the ruling power. The Jewish state has only one chief, and that is the hereditary high priest. His is the royal family. The life of the people from this time on until the time of the Maccabees is ecclesiastical rather than political. The priests ruled, and they ruled by the Law of Moses. From the time of Ezra and Nehemiah the Law was publicly read to the people.

And this was an effective policy. This formed public opinion. The priests held the people to the Law, and the people held the priests to the Law. This was a step toward democracy. It made Law king, and it made both priests and people guardians of the rights defined by the Law. It gave the people a voice as well as the priests—and that is a big step toward democracy.

All this was in harmony with the spirit of the times—the Greek spirit. I have pointed out before that the unit of Greek government was the city, and in each city there was a senate composed of the leading citizens chosen from among the

people. The training of the Jewish people under the public reading of the Law was in harmony with the Greek spirit. So we are not surprised to learn that soon Jerusalem had a senate, which body afterward became known as the Sanhedrin. This gives us one point of interest, in that we have learned the origin of the Jewish Sanhedrin.

Now bear in mind that Alexander the Great defeated Darius and founded his world empire in 334 B. C. When he died he left no capable heir to his throne. There were many aspirants. After a tangle of wars and a succession of revolutions the contest for supremacy narrowed down to two houses, each of which received about half of Alexander's kingdom. One was the house of Ptolemy in Egypt, with Alexandria as its capital. The other was the house of Selucid in Asia, with Antioch of Syria as its capital.

First the Jews of Palestine were under the House of Ptolemy, where for social, intellectual and political preferment they looked toward the royal court at Alexandria in Egypt.

Later, about 200 B. C., by reverses of fortune, the Jews came under the rule of the House of Selucid, the seat of government being at Antioch in Syria. On account of the nearness and the wealth of the court at Antioch, Greek styles and ways of thinking came to prevail more and more among the Palestinian Jews. This gave rise to two parties. One was made up of the defenders of the good old ways. They became known as "the Hasidim," or "the godly." They were the conservative, intensely religious, orthodox party, who were staunch defenders of the "old-time religion." This party developed in the course of time into the well known sect of the Pharisees, as we see them in the time of Christ. It was the party of the people. The other party was made up of the more aristocratic persons, who hobnobbed with their rulers, who yielded more to their customs and manners, who were less intensely pious and orthodox. These ultimately developed into the sect of the Sadducees, or liberals, of New Testament times.

About the year 175 B. C., there came to the throne of the House of Selucid in Antioch, the noted Antiochus Epiphanes. He was known as an intense Hellenist, and as a man of reckless and most vehement temperament. He deter-

mined to make the Palestinian Jews forsake their Judaism and become really Greeks. He would make them over. He decreed a fearful persecution. He ordered the destruction of all their sacred books. He announced that merely to possess a copy of God's Law was to be counted a capital offense. All Sabbath keeping, and circumcision, and the keeping of Mosaic ordinances was forbidden on pain of death. The people were compelled to eat the flesh of swine. Instead of the Feast of Tabernacles, he instituted Bacchanalian processions. Old and grave Israelites were compelled to join in the processions wearing joy-wreaths about their heads. Commissioners were instructed to destroy Judaism root and branch, and to insist that all the inhabitants of Palestine duly conform to pagan rites.

Jewish tradition is full of thrilling stories of the men who during this period bravely died for their ancestral faith.

But let us cheer up. That old saying is true, that it is darkest just before the dawn. The Maccabees are coming! Antiochus has overreached himself. Out in one of the villages an ages priest, Mattathias, proudly refuses to sacrifice to the Greek gods. He slays a renegade Jew, strikes down the royal commissioner, and with his five sons flees to the mountain fortresses. This handful of brave men drew others around them, and they went through the country destroying heathen altars, slaying apostates, reviving Jewish rites and reopening synagogues. This movement put new life into the Jewish nation. It was a resurrection from the dead. When Mattathias came to die he appointed his son Judas Maccabeus—his eldest son—to be the leader of the great reform he had inaugurated. Judas with the help of his four brave brothers, John and Simon and Eleazer and Jonathan, made a new nation of Israel. They brought it back to a harmonious devotion to the worship of Jehovah. They brought back not only the priesthood, but the throne also—giving Israel a king. For sixty-five years Israel was an independent nation, with a king of its own, and subject to no one. All this was the doing of the Maccabees. And it continued until the Romans became the world-power in place of the Greeks, and conquered Palestine, 63 B. C.

Shall We Live After Death?

REV. W. GRACEY MONTGOMERY, Stewardson, Ill.

The Question

Is the grave the end of everything for us? This question comes one way or another to every race and age. It is the one question that will not stay answered. It came to Job in the long ago: "If a man die, shall he live?" And it still comes to each separate soul struggling upward toward the light.

At this Easter time our minds turn again toward the after life. Such thoughts excite our deepest emotions, stir the soul with immortal hopes, romances and dreams.

What are some of the simple reasons why we believe in the life after death?

When Livingstone inquired of the natives what became of their river Nile, they were puzzled. Having no knowledge of the great ocean they at last answered, "It must be lost in the sands."

So it is with the skeptic. With no knowledge of the great world beyond, and no faith in God, he will tell you that our life is lost in the sands; that the minister and the undertaker see the last of us as we are left in the cemetery to mingle with

the soil. In a funeral oration at his brother's grave a noted infidel said: "Life is a narrow vale between the mountain peaks of two eternities; the skies give back no sound; we cry aloud, and the only answer is the echo of our wailing cry." But is this true? It is true that the cemetery is a silent city. We can hold no converse with the dead. If we speak to them they will not answer. No sound ever comes from beyond the sunset or out of the shadows. Yet this is no argument against the after life. Today the scientific world is astir with the thought of sending signals to the planet Mars. Most likely this can never be accomplished. But failure to talk with the inhabitants of Mars is no proof at all that life doesn't exist there.

The Belief

The belief in immortality is innate to the soul. Intuition and reason tell us that we shall live again, or what is more, shall continue to live the life begun here. Men everywhere think they were not made to die. Tennyson speaks for us all when he says:

"Thou wilt not leave us in the dust,

Thou madest man, he knows not why;

He thinks he was not made to die,

And thou hast made him, thou art just."

During the intellectual age of Greece her greatest thinkers were speculating on the after life of man. Plato's "*Trial and Death of Socrates*" is a masterful argument in favor of immortality. Socrates believed in life after death, though at times he entertained doubts. But before the day came to drink the deadly hemlock it seems that every doubt had vanished. Before the poison was given, a disciple asked him about his burial. But the great man replied: "You cannot bury Socrates. You can bury my body, but you cannot put *me* into a grave."

These old thinkers saw something in man which cannot die. To them the body was but a temple in which the divine dwelt; and death was the gift of the gods that freed the soul from the limitations of time and place.

In one of the most sublime passages in English, Addison represents Cato sitting with drawn dagger, contemplating suicide because the world was made for Caesar. But in the midst of those anxious moments his own soul stands out and speaks plainly:

"This informs me I shall never die.

The soul secure in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and nature sink in years;

But thou shalt flourish in immortal youth,

Unhurt amidst the wars of elements,

The wrecks of matter, and the crash of worlds."

The Natural World

The answer of the natural world is to the effect that we shall live again. Not only is God's glory manifested in blowing winds and setting suns, but man's immortality is pictured everywhere in nature from the activity of atoms to the surge of the sea. Beyond our sunset the day is always dawning.

No astronomer of any note has ever been an atheist. It was Kepler who said: "I am thinking the thoughts of God. I am overawed with the sense of his majesty. In the firmament God is passing before me in the grandeur of his way."

Even if we had no Bible at all, we could still know that the soul has no sunset, that no clouds can hide it, that no rocks can crush it, no floods drown it, nor fires consume it. The soul is immortal within itself.

The student of physics knows very well that nothing in nature ever goes to waste; and in harmony with this same truth, Jesus feeds five thousand people, and then says, "Gather up the crumbs." Even the fragrance of the flower is stored away for future use. The flower that seems so dead in January will make its own grave green in June. There is a constant transmutation of things going on in the world about us. The seed is cast into the soil and dies only to bring forth more abundantly and beautifully. The brilliantly colored butterfly was once an ugly, loathsome caterpillar. Of course this analogy is no "acid test" of the resurrection, but it is suggestive and comforting.

Past Experiences

Past experiences of great souls teach me that I shall live after death. Paul could say, "I know whom I have believed, and am persuaded that he will raise me up at the last day." Meeting John Quincy Adams on the street a friend said, "Mr. Adams, how do you feel this morning?" Adams was then old and feeble. But replying to his friend, said: "I never felt better, thank you. It's true the house in which I live is getting old and shaky, and soon I shall have to move out: but Mr. Adams himself is quite well."

Practically all the great intellects of earth have tied themselves to the Infinite with cords too strong to be broken. And just as the mountain springs feed the rivers of the land so does this immortal hope, springing up in the heart, account for all personal worth, achievement and progress in the world today. Destroy this belief in the after-life and civilization would soon crumble. Out of this hope spring all religion, genius, power.

Men do not go into exile for popularity. St. John did not go to Patmos on a pleasure trip, neither does the martyr court death for the experience it brings. How then account for the fact that men like Polycarp, Ridley and Latimer walk into the fire and laugh at the flames as they envelop their flesh? Why this jesting at death when thrown to the lions? Why this man Paul talking about a crown when he knows full well that Nero's axe may cut off his head tomorrow? It is because they were anchored to the Infinite. It is because they were mountain-peaked men, tall fellows, who could see beyond the border-line of this life into the other world. Men do not stake their life on a guess: they must know what is on the other side. And these men did know. It was not blind faith in some uncertain something. It was an unseen hand that pulled aside the curtain and gave them a glimpse into the glory world.

Christ's Resurrection

I believe in a life after death because Christ himself came and stepped into the stream of life flowing through this world. His presence vitalized that stream, and I am a part of that stream. And because he lived, I also shall live as

I become like him. Certainly the man who makes a watch can repair that watch and keep it going. Likewise the God who gave us life can easily prolong that life. The miracle is not that we shall live hereafter, but that we are already alive here and now. Immortality is a part of our present life. We already live in eternity.

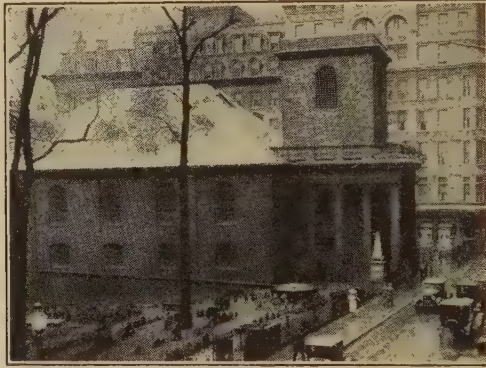
The Pulpit of King's Chapel

REV. HAROLD E. B. SPEIGHT, Minister of King's Chapel

The story of the pulpit of King's Chapel, Boston, Massachusetts, is practically the story of the church itself, which was founded in 1686. The present pulpit was built in 1718 in the second building on the present site and it was retained when the present building was raised in 1749. It

various furnishings and gifts for the church, some of which, entrusted to him by King William and Queen Mary, are still preserved.

After the Revolution the church became independent and has remained entirely free from denominational control ever since. Although the



has therefore a history of more than 200 years of continuous ministry. While the parts of the city which surround the historic church have known many changes, the immediate surroundings of the pulpit remain practically unchanged, and the preacher looks over a congregation occupying a church which is architecturally an almost perfect specimen of a type of edifice represented by very few examples in this country, whose dignity and beauty make a great impression upon visitors and have become very dear to habitual worshippers. Outside is the noise of traffic flowing past the busiest street corner in the city of Boston, but the thick stone walls so effectively insulate the building that within all is quiet and suggestive of serenity.

King's Chapel was the first church in New England founded for Christian worship according to the rites of the Church of England, and for the first century of its history it maintained a more or less close association with the Motherland under the jurisdiction of the Bishop of London. During this period it was known as "His Majesty's Chapel in New England," and the royal Governors not only worshiped in King's Chapel, occupying a special Governor's Pew, but served actively on the vestry of the church. Among the early rectors of the church more than one came specially from England to take charge, and Samuel Myles, though a native of the Province and a Harvard graduate, spent four years in England partly for study and partly to acquire

Book of Common Prayer is still used in the church, it was revised in 1785 by James Freeman and has subsequently undergone further revision. During the 19th century the pulpit was occupied in turn, by Dr. Freeman, Dr. F. W. P. Greenwood, Dr. Ephraim Peabody, and then during a long vacancy it was frequently visited by the President of Harvard College, Dr. James Walker, who even considered combining his duties at Cambridge with the pastorate of the church. The ministries of the Rev. Henry W. Foote, historian of the church, and Dr. Howard N. Brown bring the story of the pulpit down to 1921, when the present minister was installed. At the 200th anniversary of the pulpit, attended by a distinguished company, including President Calvin Coolidge, then Governor of Massachusetts, the services of the short list of pastors, whose ministries covered so long a term of years, were suitably commemorated. Dr. Francis G. Peabody, himself a son of the church, spoke of the characteristics which had always distinguished this pulpit: "It has spoken the same gospel in the changing accents which the changes of time compelled—one language in varied dialects, the gospel of the devout life, the message of the spirit. Searching as that message of the pulpit has ever been, it has never made of this church primarily a preaching-place. This is not a forum, but a sanctuary; not a platform for oratory, but a house of prayer; and its ministers are to be numbered, not so much among the world's famous preachers as among the self-

effacing messengers of spiritual life and peace. They have verified the saying of the Prophet Isaiah that a man shall be as a hiding-place from the wind and a covert from the tempest, as a river of water in a dry place; and the Chapel itself, set like a great, gray boulder amid the haste and fret of the city life, has remained through all the passing years, as was spoken by the same Prophet, like the shadow of a great rock in a weary land."

The pulpit really comprises two parts. There is the "reading desk," just large enough to seat

three persons, from which the service of worship is always conducted. The Bible on this desk, habitually used, was a gift to the church in 1768. The reading desk is raised about two feet above the level of the pews and is shut off from the aisle by a door similar to those in all the pews of the church, which are of the old-fashioned box style, with high backs. Leading from the reading desk is a curved staircase with about eight steps up to the pulpit proper. The latter is a small hexagonal box pulpit, overshadowed by a large sounding



board which swings from the ceiling and is so suspended that when a breeze is passing through the church on summer days, the sounding board may be seen to move. One visiting preacher was so disturbed by this menacing movement of the sounding board, that he retreated to the lower desk to complete his sermon! There is, however, no danger that a sermon will ever be tragically interrupted by the fall of the board.

The King's Chapel pulpit today is dedicated to the service, not only of a parish which contains representatives of many of New England's oldest families and which is receiving accessions from other circles, but also of the community as a whole. The church occupies a central and strategic location and it is making a great feature of week-day services, at which the preachers are representatives of many denominations, coming from various parts of the country, and even from abroad, to serve for three or four days at a time. These visiting preachers are all men who are more concerned

to proclaim living truth than to perpetuate sectarian prejudices and opinions. Every day except Saturday, from October 1st to at least the end of April, a service is held at noon, at which, following a brief devotional and musical service, vital messages are delivered to reinforce progressive ideals and to apply them to the common life of the time. In a number of cases the preachers have been lay men and women, including several college presidents and men of affairs. The attendance during the past two winters has been most encouraging, on a number of occasions taxing the capacity of the church, only in the very stormiest weather falling as low as 75, and averaging last winter 300 per day for all services.

A volume is to be published later in the present year, containing sermons preached in this Week-day Ministry by such eminent and representative men as Dr. Peter Ainslee of Baltimore, Bishop William F. Anderson, Dean Charles R. Brown
(Concluded on page 964)

The Text and the Man Behind It

REV. SAMUEL BLAIR, Wall, N. J.

What a familiar term that word "text" is to the preacher! His profession is such that he is obliged to be on "speaking terms" with it continually. He has devoted much of his time to the task of sounding its depths, has focused his attention on the elucidation of its meaning, concentrated his mental powers on how best to develop it in order to afford his hearers the maximum edification.

Without a text many preachers would be at sea "driven with the wind and tossed," for it is the compass and rudder by means of which they are enabled to navigate through the channels of theological discourse.

We know some members of the ministerial fraternity who seems utterly incapable of delivering any kind of message, whether it be sermon, address or lecture, without having a text. At least they so express themselves on arising to speak. Since it proves such a necessary stimulus and acts as such a worthy support, why eliminate it from the ecclesiastical regime? That would be unfortunate, critical, yea, even disastrous. One thing sure, any effort to do so would meet with strong opposition from the sincere and devout hearers of the preached Word. However, the custom has existed from time immemorial and is therefore so firmly established and so universal in its scope that there is very little likelihood of its being abolished.

What shall separate the preacher from the text? Shall committee meetings, conferences, conventions, institutes, brotherhoods or any other gathering? Nay, despite all these he will not leave it nor forsake. It shall have the pre-eminent place in his mind. As a faithful minister of the Word he shall cling to it, and cherish and embellish it. What therefore God hath joined together, let no man put asunder.

The theme may be the fuel beneath the altar,

but upon the text devolves the responsibility of igniting it so that it may blaze up into white heat, stirring the emotions, warming the heart, revivifying the imagination, quickening the thoughts of all who, like Moses, "turn aside to see the great sight."

The text is to the preacher, in a sense, what the iron is to the blacksmith—the thing upon which his labor is expended in an effort to make a valuable tool of it. When the text is put on the great flaming forge of faith; he will strike with such determination and earnestness that the sparks of truth will burn conviction into men's hearts so that they will realize he has been with the master Craftsman, has learned of him, and is, therefore, a workman that needeth not to be ashamed.

In our study of homiletics we learned that "a text is a bit of truth separated from other truths that its meaning may be made the subject of special emphasis." It must be remembered, however, that this "bit of truth" is not a canvas upon which the minister may paint any vagary which appears to his imagination. If the people come as did the Greeks of old, saying, "Sirs, we would see Jesus," and the man behind the text proceeds straightway to indulge in an ostentatious display of learning, verily this man's ministry is vain. In the hollow praise of shallow novelty-seekers he has his reward. If these are the things he paints on the gospel canvas, then the good people will be justified in the inquiry, "What have you done with my Lord?"

No merchant can do his best on shoddy goods. No singer can do her best on rag-time. No artist can do his best on an immoral picture. Neither can any minister be at his best in the pulpit so long as he "trims his sails to suit the popular breeze." There is no place in the world where sham means shame more than in the pulpit.

The folks in the pew are keen and alert in detect-

ing anything like hypocrisy in the man behind the text. They desire more than a mere talker; they yearn for a prophet. They want more than a signpost; they seek a guide who knows and walks "the way of the cross." It takes a man of God with a vision of things eternal to so preach Christ that, as the service progresses, pulpit and preacher, pew and people, organ and choir, all disappear and the worshippers behold only the Man of Galilee ministering in compassion and tenderness to the multitude.

An essential virtue in a minister is sincerity. No sermon ever produced worthy results that had not behind it a profound conviction in the heart of the man who preached it. When the congregation in front of a man believes in his religion, his sincerity of purpose, his devotion of heart, his experience of the indwelling Christ, they will hear him eagerly, earnestly and attentively.

If the Christian Church is to accomplish her Christ-appointed task in such a way as will merit the approval of God she must have in her pulpits men consumed with a passion for the salvation of souls, men possessed of a hope that cannot be dimmed, a determination to triumph that cannot be defeated, a conviction that cannot be stifled, men who know Christ, men of courage and consecration.

Paul said: "My preaching was not with enticing words of man's wisdom, but in demonstration of

the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Bravo!

The text may be compared to the bread which Jesus divided and gave to the multitude. The text is capable of infinite division, multiplication and application, so that all who eat and assimilate shall renew their strength. It is the bread of life for which people's souls crave.

Two men were discussing the relative merits of their pastor. One said, "He never preaches a sermon without dropping pearls." "I would be better satisfied," replied the other, "if he occasionally dropped a potato." Sincere people attend church not for the purpose of being entertained, but to be fed with the nutritious bread of life.

It rests largely with the man behind the text as to what extent the man in the pew will be enlightened and encouraged. The gems he may discover there will be commensurate with his diligence, devotion and determination. The treasures he will draw from its depths will be conditioned upon his reach, research and reflection. The riches he will obtain from it will be gauged by his perseverance, penetration and perception. The Holy Spirit operates through the man in the study, and the man in the study works through the Spirit-given text; therefore, both the Spirit and the congregation will hold the man responsible.

What is a "Gospel Sermon"?

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

To many ministers this is not an idle question. Somewhere about two-thirds of the way up the main aisle of the church sits a sturdy brother every Sabbath morning who knows the answer infallibly. Let the propaganda-pestered preacher venture to swing away from the elemental themes of sin and salvation into the troubled waters of prohibition, child labor, industrial injustice, the Community Chest, or theological controversy and upon the face of this brother settles a look of stern disapproval. Ten to one after the service he unloads upon the head of the pastor the burden of his affronted soul. If not he talks it over severely with other like-minded saints.

He believes that what we need in these evil days is the "simple gospel," the "old-fashioned gospel," the "personal gospel," etc. And he is dead right. Never did men need it more. And they need it pretty nearly in the sense in which he regards it. His mistake is that he thinks the gospel as he regards it, is all there is to the gospel. To him the gospel is bounded by conviction of sin on the North, confession of sin on the East, salvation by grace on the South, and the Pearly Gates on the West. This world does not figure to any extent, excepting as a wilderness for the passing of pilgrim feet, to be gotten through as safely as sin and sorrow permit, and to be gotten out of as triumphantly as possible. Within the limits of his horizon he is not so far wrong as the cynicism of the day would have us believe. He

rides on a narrow-gauge railroad, he misses a vast amount of truth and need and opportunity, and real enjoyment, but in all likelihood he arrives safe in glory "at last."

He is a bad man to argue with for he knows his Bible—or thinks he does. He knows it as some ancient astrologers knew the stars: their names, constellations, periods, movements. He does not know the vast depths that lie behind them and behind them. He does not know the substances and forces that unify them.

The only answer that will appeal to him is one that can be brought from the Bible itself. What does the New Testament mean by the "gospel?" The answer to that question will disclose the true meaning of a "gospel sermon" for any one who is open-minded. To determine the answer one only needs to sit down with his Bible Concordance and look up the passages in which occurs the word "gospel." This by the way is one of the most fruitful methods of Bible study. Take any of the great words of religion and see what it is associated with in the Bible, and its meaning will enlarge and deepen and clarify with astonishing vividness. Only be careful to lay aside any preconceived opinions and let the Scripture speak its own message in its own way. One needs a scientific viewpoint, an inductive method, an intellectually honest spirit of search for truth no matter what effect the findings may have on opinion and belief.

I have counted one hundred and one places where the word "gospel" occurs in the New Testament. In every case it is based on Greek which means "good news," or a glad message, a favorable announcement. In most cases it refers to the purport and content of Christ's mission to the world. Occasionally Paul refers to the dangers of "another gospel." In one place he speaks of the "gospel of the uncircumcision" having been entrusted to himself, in contrast with Peter who had been entrusted with the "gospel of the circumcision." Obviously this means the distinction between the application of the one gospel respectively to Gentiles and Jews. Obviously also it was broad enough for both.

Its commonest association is as "the gospel of Christ," or "the Gospel of God," or "the gospel of the grace of God," or "the glory of God." Paul sometimes gives it a personal slant by calling it "my gospel." This connects the word with some of the great theological ideas of the Bible that are fundamental to all preaching, and that do not need even to be listed here. Other associations link the word with salvation as personal redemption from sin. "Repent ye, and believe the gospel," said Jesus to the crowds that hung on his direct and piercing words. It is part of the gospel message that men should turn from their evil ways and put their trust in the good news that Christ brought into the world. It is good news of redemption from the power of sin. As Paul says, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation unto every one that believeth." This is its most familiar and well understood meaning. In Eph. 1:13 Paul refers to the "word of truth, the gospel of your salvation—in whom (Christ), having also believed, ye were sealed with the Holy Spirit of promise." He then adds in the 14th verse this significant idea, "which is the earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory."

There is here a sweep to the idea that reaches out from the beginnings of a Christian life even unto the full realization of that life in its future and eternal meanings, and the inclusion within it of the whole church as God's cherished "possession." Surely then it has an application beyond the mere beginnings of Christian life, to which our brother of the main aisle by implication would limit its application. This broader application Paul states most clearly in 2 Timothy 1:10 and 2:8. 2 Timothy is probably the last of his known writings. In the former verse he says that Christ Jesus "abolished death, and brought life and immortality to light through the gospel." In the latter he says, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel." Here are included the resurrection of Christ himself and the clear revelation to men thereby of their own immortality and eternal life as integral parts of the gospel. He is facing death under the Roman axe and these broader aspects of what he loves to call "my gospel" become to him in that hour most significant and helpful. Apparently the gospel then has a place in the whole of a man's Christian life from first to last.

It is the whole message of Christ to mankind.

But there is something more even than this included in the gospel as suggested by the New Testament use of the word. In a number of cases is found the phrase "the gospel of the kingdom," especially in the early part of the four books called the "Gospels," the story of the life of Jesus. If that name be true to the content of those books it is both interesting and broadening to see where the trail leads us in that direction. John the Baptist told the people to repent "for the kingdom of heaven is at hand." That kingdom and its coming was a way of characterizing the message of the gospel. He told them to "bring forth fruits worthy of repentance." When the multitudes asked him what they must do he told them to divide their two coats, if they had them, with those who had none; he told the publicans, public grafters and social outcasts, not to extort more than was appointed to them legally; he told the soldiers to cease violence, stop wrong accusations and be content with their wages. Along with these specifications went clear warnings to the Pharisees and Sadducees of impending doom upon their whole hypocritical system of religious leadership.

When Christ came to be baptized his first public utterance in answer to John's modest protest was, "It becometh us to fulfill all righteousness." Years later Paul says in clear terms, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." If the gospel is the gospel of the kingdom then it is the gospel of righteousness and peace and joy as against any material interests that may oppose it for their own selfish purposes. There is a most interesting association of the word in Matt. 4:23: "And Jesus went about in all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Then follows the report of vast multitudes attracted by this popular and unusually diversified ministry. Was it all included under the term "gospel?" Whether it was or not, the preaching of the gospel of the kingdom as one item was certainly not regarded by the Master as inharmonious with the ministry of teaching minds and healing bodies. When John in prison, worrying as to whether Jesus was really the one he had expected to come as Messiah, sent his disciples to get the truth, Jesus' answer to him was not merely, if at all, the gospel as a matter of spiritual and individual redemption but as a demonstration of physical healing and especially of the fact that "the poor had the gospel preached unto them."

In all these cases there stands out clearly a strong emphasis on what we speak of as the "social gospel." The healing of bodies is on the one hand an expression of the divine attitude toward human misfortune, and on the other a means of reaching the spiritual life for redemption. The chief criticism that lies against much of our so-called "social gospel" is that it is content with bettering physical and social conditions without any fundamental moral or spiritual improvement. Bettering physical and social conditions is good

work in itself and worthy of support, but the church of Christ has no right to let such work when under its charge end at that point. It has a bigger task. It is this fact vaguely sensed by such men as our sturdy brother of the main aisle that leads them to draw back from some of the social and uplift work that churches sometimes get into with the best of intentions. Christ ties up teaching, preaching and healing. John calls for repentance and then tests the fruits worthy of repentance by defining for different classes the social evils they must remove which are characteristic of each of them. The danger in non-moral and non-spiritual social service is that people without moral and spiritual motives will simply be made more subtle and efficient rascals by mere physical and social improvements.

Having thus guarded a main point at stake in the social gospel as now emphasized in the church and elsewhere it is possible to affirm unqualifiedly that any sermon that seeks to better the life and conditions of any group, that attempts to lay bare any evil existing in industry, politics, business, or international situations, that fights the fight of prohibition, law enforcement and public charity, that defends the cause of the oppressed and under-privileged, and seeks to awaken the consciences of Christian people to their responsibility in a democracy for removing such evils, such a sermon is a "gospel sermon" and within the program of Jesus Christ for the establishment of his kingdom and the salvation of human beings both for this world and the next.

What is the acid test of a gospel sermon? The same thing that constitutes the acid test of the

Bible, the church, the state, the school and Jesus Christ himself, viz., righteousness. The one objective of each and all of these is righteousness. Personal? Certainly. Public, social, industrial, political? Absolutely so. Any sermon that aims to make either individuals, or churches, or communities or nations or the world a better world "in which dwelleth righteousness" is a gospel sermon. There is no such thing as real salvation apart from righteousness. There is no true righteousness apart from salvation as a gift of God to humanity. In other words the two are essentially identical. George Whitefield, Dwight L. Moody, Billy Sunday, sweeping thousands into the kingdom by personal appeals for Christian decision, preached gospel sermons.

A young minister took a church in the Bronx, New York City, and found a dozen old-time church members to greet him. I visited his church a few years later. He had a bowling alley, a stage and lecture hall, a shooting gallery, a gymnasium, a dining room, and other game and social features, while he and his young wife lived in two rooms in the steeple, one room above the other. His church was thronged with men and women, young people and children from the dance hall and saloon sections all about him. He was making them better and was leading many of them to definite Christian life. The gospel includes all that. A gospel sermon has no limits this side of the last soul on earth that needs a helping hand for any reason whatever. If the sturdy brother in the main aisle cannot be made to see that then he must be ignored, for woe to us if we "preach not the gospel."

Consider the Country Church

REV. FREDERICK T. ROBERTS, Elwood, Illinois

From many quarters today comes a well-defined cry for the abolishment of the denominational church in our village and rural districts and the putting in its place of a so-called community church. The unfortunate thing about it is that this is put forth as a cure-all for the many ills which some of our leaders think the country church is heir to. The writer has spent quite a number of years in small towns and villages and believes that he has a right to say a word or two on the subject. While he would be far from posing as being anything of an authority certain indisputable facts from the quarries of his own experience persist in obtruding themselves as from time to time he reads the various articles which have to do with this problem.

First of all then, let it be admitted that there is a problem. Time was when the city pastor snorted with impatience at the mere suggestion of a rural or village church problem. One recalls the imposing figure of the pastor of one of our largest churches countering the request of a village pastor that the presbytery set aside a certain time for the discussions of country church problems by saying—"Problems, indeed! What problems can there be in such places? The population, what

there is of it, is largely a fixed one, and the financial situation the same year in and year out. Can you sense the charm and the tranquillity of a place like —— and think of a problem in connection with it?" That feeling exists today, and it is not uncommon for a city pastor beset by the terrific pressure of his work to find himself envying the men who serve the kingdom of God in such pleasant places. Not only does the country church have its problem, but with the rapid changes of modern life this problem has become a more acute one than ever. The automobile and the radio have annihilated time, and distance. It is not a far cry to the time when the social activities of a rural community, centered almost exclusively around the church and perhaps the grange hall. Then it was a real event when Johnnie was allowed the use of the family horse and buggy to take his beloved Mabel to the ice cream sociable. That day is a thing of the past. The auto and the radio make possible for these people the enjoyment of the best there is. This fact finds reaction in more ways than one.

For example, the village congregation, always exacting and discriminating in the matter of pulpit preparation and therefore of pulpit service,

has become more so than ever. Always a reading constituency, subscribing to the best periodicals, quite familiar with the trend of public affairs, and therefore hyper-critical in the matter of sermon-tasting, it is not difficult to conceive of these people today as preferring to remain at home and listen to the fine music and eloquent oratory of the radio preacher. Without discussing the ethics of broadcasting during the regular hours of service, there can be no denying its serious effects on rural congregations. And for the radio preacher to glory in this sort of thing does not auger any too well for the future of the country church and the larger interests of the kingdom of God. One minister who ventured to remonstrate was told (over the radio, of course), that if the city pastor could draw a crowd there was no valid reason why the country preacher should not be able to do likewise. Very plausible if true which, unfortunately, it is not. The Sabbath makes a great difference in the life of a city resident. He is entirely freed from his usual labors. All he has to do is dress and go. The farmer, on the other hand, has his chores to do on Sundays. For those he must put on his every-day clothes and spend from two to three hours in a freezing barn, and this morning, noon and night. When he comes to the house he must wash, change his clothes, and, perhaps drive from five to ten miles in zero weather if he is to attend the services of his own church. What a tremendous temptation to drop into a chair just as he is and turn on the radio! Of course the country preacher is not a genius. If he were he would not be serving a small constituency on a minimum salary. But he is sincere and honest in his efforts, and certainly is deserving of some consideration from the popular radio preacher.

Another phase of this problem is the one of finance. Several things may be said in this connection. There is the proverbial penuriousness of some farmers. This is not a mere fancy, but a hard fact. However one may account for it, it is there. Of late years, it must be added, the farmer has faced a most difficult post-war period. Without presuming to understand the economic aspect of the agricultural problem, it is a fact that some of the very best families, and that despite the hardest kind of effort, have barely managed to keep going. Many have failed. There are, of course, some outstanding examples of stewardship in the country church, but they are few. For that reason the question of finance, like the poor, is always with us.

Then there is the problem of Leadership. What is the usual situation in the village and small town church in this all-important matter of Leadership and Administration? In many cases one family will dominate the entire organization. This family is usually an old and influential one, and has been permitted to have its way throughout the years. Father will be an elder, mother will be the superintendent of the Sunday School, son will be the chorister, and daughter will be playing the organ. In the hands of this one family will be lodged the entire problem of leadership and administration. These people are ultra-conserva-

tive, their methods antiquated, and they meet the pastor's newer suggestions with the bald statement that they have always done things that way. If the pastor has the courage to go ahead with the task of modernizing the work of the parish the very people who through all the years have mumbled their dissatisfaction with the policies of the one family will fail to back their pastor in his program, and you have the old story of another minister being broken on the wheel, and forced out.

Now the question is, will the Community Church solve these difficulties? That the community church does work successfully in some places goes without saying. The writer has had contact with several such instances, and he gladly pays tribute where it is due. On the other hand, he has seen some dismal failures and that in more than one locality. Here are two typical cases. A beautiful little village had two churches. For lack of funds one of these closed its doors. Did the people attend the services of the other church? Not at all. They simply declared, the majority of them, that if they could not worship God according to the faith of their fathers, in their own community, they would go to neighboring towns. And they did. Of course, some did not go anywhere, which was the saddest part of all. In the meantime the pastor of the one church in operation frankly declared that his church was not doing as well following the closing of the sister church. His people, lacking the stimulus of a friendly rivalry, and feeling that the community was now theirs, simply went to sleep on the job. In due time the other church with the assistance of one of the denominational boards was again able to reopen its doors, so that today instead of one languishing organization, the community has two thriving churches. One has erected a new edifice, the other has built a new manse, in addition to putting the church buildings in a state of thorough repair.

Another instance. A village with three churches after discussing the matter at a joint meeting decided to submit to a vote of the community with the stipulation that they designate to which denomination the new organization should belong. The vote favored the idea of a community church, but with the stipulation that it should be independent, not affiliated with any particular denomination. But the same thing happened again. The people loafed on the job. The organization that was to solve the religious difficulty of the community failed and the people, becoming disgusted, returned to their original affiliations. Last year these three churches operating separately, in addition to paying an aggregate of \$6,000 in salaries, gave nearly \$1500 to benevolences. During the golden age of the community idea, they paid the one minister just \$2,000, and gave to benevolences less than \$700! These are facts. What is more, the instances can be multiplied. After a careful, and impartial, study of the problem, the writer finds himself forced to the following conclusions:

1. The village and rural districts even at the cost of overlapping do better work under the auspices of their respective denominations than

otherwise. In any case it is neither wise nor just to endeavor to force upon a people, however poor in circumstances or weak in numbers, a particular formula in the matter of church preference. The boards can arbitrarily close these small churches which are not self-supporting by simply withdrawing their aid. But they can never force the people to attend religious services elsewhere. And before we blame them, and charge them with being unchristian it will be well to remember that we ourselves are partly responsible for this feeling and attitude. They have been trained in the faith, polity, methods, of one church. Their fathers and mothers before them were similarly trained. Theirs is the only church they have ever known. Shall we at this day wonder that these people feel entitled to the right to worship God in their own way? The church which they have loved so well, will it now thrust them aside and bid them be satisfied with an in-law relationship, that is neither fowl nor fish?

2. Before proceeding to the task of establishing one church make sure that the demand for such organization comes from the churches of the community. This is said because in altogether too many cases the demand is nothing but the empty talk of men who are not affiliated with any church. These men may be in business, or politics, or may be penurious, and bring up the idea of a community church only as an excuse. The business man fears that by uniting with one of the churches he will lose the patronage of the others. The politician has his eye on the vote of the entire community. The penurious, as is only too often the case with the two classes mentioned, is trying to escape the obligations, financial and otherwise, of church affiliation. All of these know that it is cheaper to hand out a five-dollar bill to each church when solicited than to assume the legitimate responsibilities of church membership in one body. When these men say, "If we had just one church I would attend," they are simply looking for a convenient hole to crawl into. The tragic thing about it, however, is that some of our church leaders with an earnest desire to solve the problem of overlapping think it a fine stroke of judgment

when they interview the mayor and the business men of a town and that, quite frequently at the expense of ignoring the men and women who throughout the years have borne the brunt of the church burden. Why not ask the mayor and the business men as a starting premise, if they are members in any of the churches, and how much they contribute to the support of their church? Certainly these men should not be permitted to decide so important a question until they are first of all affiliated with some one of the churches in a definite and active way.

3. Place the responsibility for the solution of this problem where it belongs—on the churches and the pastors themselves. They can solve it. In fact they are solving it, although the process may at times seem slow. A writer in a recent periodical declares that the problem must be taken out of the hands of the rural pastors. He then proceeds to draw a caricature of conditions in the country church. "It is a church ruled by old fogies. The young people are utterly ignored. There is nothing to attract them." This picture is not true. A survey of thirty churches reveals the interesting fact that in twenty-six of these the officers were men under forty-five years of age, in some cases they were even under thirty. Can one imagine the young people being ignored in such churches? Witness the increasing number of Daily Vacation Bible Schools and Week Day Religious Education classes in village and small town churches. One pastor is holding every Sunday afternoon what he calls "The Children's Faith and Fun Hour," and the writer of the article referred to would be amazed at some of the features he launches for the benefit of the little ones. Should he attend he would be even more amazed at the rapt attention given, as the pastor unfolds before these young folks the principles of their faith. The solution, if it comes at all, and it will come, must be from the people themselves. Counsel them if you will, Help them if you can. But be slow to force them to a policy for which they may be unprepared and of the wisdom and worth of which they may be unconvinced.

On Doing the Definite Thing

REV. A. RUSSELL TOMLIN, Stevenage, Herts, England

It needs no argument to prove that as preachers we are out for the definite thing, that we have particular aims to accomplish just as much as the politician, the teacher, the lawyer, the statesman, or the doctor; that we do not meet on Sundays merely for the sake of killing time or entertaining people, but rather as a means to accomplish definite aims and definite ends. We are out for high goals, and this being so we need to keep them before us, just as much as the runner keeps before him the tape, or the captain the port. This being so, therefore, the next question naturally is: What are these aims? What are these goals that govern our action and inspire our preaching? It is for us to try and state them as convincingly as we can.

To begin with, we will take the primary and the fundamental thing. We are out, as every preacher knows, "to make disciples." That is our first task, indisputably; to win men from darkness into light, from sin's servitude to the liberty of Jesus Christ, from the world with its whirl of wrong, to the life that is Christian and true. Then, having accomplished this, we can proceed to other matters that are also important, though more contingent.

Yet it would seem that we can be side-tracked even from such an issue as this. At least, we suggest that the following incident shows the possibility. A little time ago I met a friend who held a London pastorate. Naturally I was interested to hear how things were going, and how he

was getting on. But he spoke most hopelessly. "You know, we have a Girls' Guide Battalion," he said. "Well, a little while since, we held a Dedication Service for them. The church," he explained, "downstairs, was crowded. There must have been 700 there. And yet," he added, "on the next Sunday morning, when nothing was on—well!" He threw up his arms eloquently. Then, he said with emphasis; "But it keeps you from the work you are out to do!" There was the point. There was the disappointment also. Without doubt he felt he was side-tracked. For all the inspiration of the numbers associated with the demonstration it was from the spiritual standpoint disappointing. So far as the great end was concerned that he was particularly out to accomplish, "something" was preventing him, and that "something" was vitally primary and important. We shall do well to heed the lesson. We need not only to be definite in our work, definite in leading others to Jesus Christ, but we want to be on guard lest we are side-tracked into what will defeat the very end we are out to win. What looks very specious can sometimes be very subtle.

Then, the second thing in relation to "making good" in this work is one of Christian development and edification. Disciples first, development second. This, the preacher knows, was the Master's method. Having called a few disciples, his next concern was to train them in his service and in the principles of his kingdom. As a matter of fact, this seemed more his concern than gathering mere crowds. Whilst it is true he preached to the multitudes, he certainly seemed particularly anxious to train his chosen few. And that seems to be our task also—to train for the kingdom, and for the service of the kingdom. We shall not despise the crowd, of course, but we shall concentrate, as one aspect of our work, on building up those who have been won for the Master. As Dr. Jefferson puts it in his book on "The Building of the Church," we shall "build the builder."

A little while ago, the Rev. Thomas Phillips, of Bloomsbury, spoke most appropriately on this very thing. While he approved of "socials" and everything that brightened life, his ambition was to make the church a training school for the development of men. He was proud of the fact that five young people who were worshipping at Bloomsbury at the close of the war would be missionaries in China before the end of the year. The officers of the Church were heartily with him in placing the church and the institute at the disposal of the young for the evolution of a religion big enough to save the world. But he was not going to fuss over and coddle and amuse them. The world was not to be saved by picnicing, finicking souls. He would provide jobs for all the spiritually unemployed, as he had never known a young man with a job to go astray.

And that must be our objective also—to develop men; men with all the strong characteristics of men, men with all the sturdy qualities of men, men indeed, in the manliest sense of the world. That is our task, and a big, fine task too. Not to coddle and amuse, but to train into manhood and

womanhood, into manhood and womanhood that will stand against every wind that blows, and every bit of criticism that may be levelled against it. And if that is not big and definite enough, what is? It is, indeed, worth our very best.

And this brings us to the last thing we wish to say namely, that of leading out those who have been won (and trained) for the Master, into places of trust and leadership in Church life and service. Having been earnest and definite enough to win and to educate, we want to be definite enough to find offices for them when they are ready to fill them. The way to retain those who have been won, is to give them plenty to do. Man loves his load, though he may at times grumble about it. As Frank Boreham says—"He groans beneath it, as a man grumbles at the wife of his bosom, but, if it were taken from him, he would be almost as disconsolate as if she were taken from him." Yes, men generally speaking like something to do, some offices to fill, some responsibilities to carry. Then let us give our church members something to do. Apart from that, it is the great end of our service, our calling, our ministry. Are we not in it, first, to call out the lost, then, to train them for service, and lastly, to get them into its enterprise? In other words, are we not in the ministry to build up the church, that the church in turn, may build up the kingdom? That is the end surely, the end that justifies our sweat, that redeems the blood we spill, that gives full worth to the energies we so liberally expend. We re-echo, what appeared in *The Expositor* recently, that "the biggest single mistake a church can make is to expect to have good teachers and leaders without providing for their development"—and not only for their development, we would add, but for positions when their development is accomplished. We need to catch up the slogan that commercial correspondence colleges sometimes use: "Training completed, positions found." We want to get the church well staffed, not only for its own sake, but for the sake of those who step in to staff it.

Frankly, if we do not set out for this kind of thing let us not blame ourselves if we do not get it. If we choose to waste our time on trifling things, on things that count for very little in the real work of the church, then let us not be alarmed if we wake up some day to find we have missed it. We may not always get the thing we seek, but we never get the thing we do not seek. If we are out for disciples, we may expect disciples; if we are out for full-blooded, fully developed Christian men and women, we may well hope for them; if we are out for trained leaders in our churches, we may well anticipate then, but if not—well, we may as well expect "grapes of thorns or figs of thistles." For the things we want, we must lay ourselves out, and laying ourselves out expect the thing to come to pass.

What great ends are these! Are they not worth all our concentration? Are they not worth all our brain, our strength, our powers, our energy? There is nothing in the wide, wide world that so justifies heart-sweat and brain-sweat and muscle-

sweat as does this. What if this kind of thing should not be noticed by the man who blows the trumpet, or who speaks into the microphone, or who edits the newspaper? What does that matter? They are great ends all the same. Speaking of Sunday School teachers, Sir Harold Mackintosh recently said: "The quiet work of the Sunday School teacher is as potent for the national well-being as any social or political activity. If we are to have a new world," he added, "we must have new hearts." And may we not apply the same potency to the work of the preacher and the work of the minister also? Surely, we may. What is more, we do! We believe it to be the most potent work going, the most potent for the good of men and the world.

If then it is the all important thing we thus represent it, and believe it, shall we not set out for it with all the definiteness we can? And shall we not concentrate on it, rather than waste time in things that are mere trifling things? Our best judgment answers affirmatively, We will! We shall be out to "make disciples," to "develop men," and having developed them, to lead them into the service that awaits the best that the best can bring.

HOLDING AUTOMOBILE CHURCH SERVICES

Rev. E. C. Musselman, Wysox, Penna.

My distress at widespread lamentations over things automobiles were said to be doing to the churches became so uncomfortable that several years ago I began a study of it. The automobile is a gift of God to be properly used to the glory of God and the well-being of men. It is not to be fought but to be annexed, like the stone which the builders rejected.

My first move was to arrange an exchange of Sunday evening visits with a village similar to my own, lying eight miles away. Our church made the first visit. By supper time, after an afternoon 94 degrees in the shade, thunder-heads were rolling up in the west. This would have been an excuse for an attendance at church of not over about six persons. But twelve loaded autos went eight miles to make the visit. A return visit was equally hearty. For several years the same thing has been undertaken always with marked success.

The next experiment was an out-door Song and Gospel Service held at a large truck farm some miles from a small city. The management helped advertise and put seats out for 300 people. By actual count 567 autos were present and as the local people filled the seats those in the autoas were requested to stay in their cars. A second similar service had like results.

Two years ago I supplied a charge in a neighborhood where it is a part of their religion to close the church in August. Not caring to go away, and the neighboring pastor heartily seconding the work, we had out-door church five Sunday evenings. Two dozen seats, were placed for singers and the few who came afoot or with horses. Those in cars were asked to park close together and stay in their

autos. Attendance run from ten to sixty cars, not less than a hundred people at any service.

Last year I decided to try to work out a service that could properly be called Automobile Church. With the hearty approval of our church workers, when settled warm weather finally came we advertised Automobile Church. In the rear of our church the land declines a little and has room for about fifty cars. Being new in the field and feeling that the church people had a right to fear I might make them ridiculous, I excused them from responsibility and swung the program along with such help as volunteered, including the efficient sexton. Being more or less nervous my end of the program was somewhat mussy, so the general results were all the more encouraging. For six Sunday nights attendance ran from twenty to forty autos, with about two dozen attendants besides those in autos. This at a country church with not a dozen houses within half a mile. We ran a portable light-wire through a rear window, put the Sunday School organ just inside the window and had singers group as near it as they could in chairs on the grass. Children rolled on the dry sod. After a short season of singing, prayer, Scripture and preaching we had stereopticon pictures thrown on a screen against the church wall. Then we said, "Now I lay me," or the "Lord's Prayer," or the Creed, and were dismissed with a benediction.

The most remarkable feature of the service was the solemn stillness. The gathering twilight, the dewy air, and the silent stars made a wonderful impression. Both last year and the year before I asked everybody to bring along city singers and preachers who were in the country on vacation, and got much excellent assistance both seasons. I always kept in readiness to use all material offered and to fill in all blanks.

Invalids, mothers with babies, and people who hate dressing after evening chores, felt free to come.

It seems to me that for two reasons every country village and community center having a constituency of a few hundred would swarm to a summer Sunday night Automobile Church Service along lines indicated. Where electricity is not available prestolite can be drafted. I am hoping to have Automobile Church this summer again and to perfect its methods. I think people will gladly stay an hour and a half if properly interested and instructed. When we look at pictures I encourage people to get out of their cars and move around to find best places for seeing. If thirty minutes of pictures are put into the middle of the program it will give people unused to sitting long opportunity for moving about a little and thus giving a full hour in two sections for other parts of the service. Something like this seems the proper heir of the old-time camp-meeting. Surely other pastors have also experimented on this line. A symposium in *The Expositor* at this time, or letters from pastors who have tried somewhat similar methods, could not but prove interesting and suggestive.

(We would be glad to receive short accounts of any minister's experience along these lines.—*Ed. Exp.*)



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

EASTER MORNING'S OPEN TOMB AN OPEN GATE TO LIFE

If we wish really to feel the power of Christ's resurrection and enter into the spirit of Easter triumph we must first enter into fellowship with him in his sufferings.

When Jesus left the Temple on Tuesday his teaching mission to the Jews was at an end. Wednesday he rested. Thursday he taught his disciples. Friday he died. Saturday he lay in the tomb.

No one in all the world expected Jesus to rise from the dead. When Joseph and Nicodemus laid him in the tomb, they prepared the corpse with a mixture of myrrh and aloes, as was customary in burying bodies which would soon decay. The women also who went early to the tomb Sunday morning carried spices to complete the embalming. The disciples, on their part, were so certain that he would not rise that when credible evidence of the resurrection was given at first they would not accept it. As for his enemies, though they knew that he had predicted his resurrection they believed it to be the foolish boast of a fanatic or deceiver.

Easter is indeed, a great deliverance. It delivers us from the fear of death. Too many Christians suffer the fear of death, though we are sure they do not fear as others do. But the flesh is weak and we shrink from death. The cure for this is to be found in fuller confidence in our heavenly Father and in the assurance of immortality.

The resurrection hope takes the sting out of death. Easter is the great deliverance. It is a victory for all God's people.

In 1799, when the armies of Napoleon were sweeping over the Continent, Massena, one of his generals, with an army of 18,000 men, suddenly appeared on the heights above the little town of Feldkirk, on the frontier of Austria. It was Easter Day, and as the morning sun glittered upon the weapons of the French, the town council hastily assembled to consult what was to be done. Should a deputation be sent to Massena with the keys of the town and an entreaty for mercy, or should they attempt resistance? Then the old dean of the church stood up, and said: "This is Easter Day. We have been counting on our own strength, and that fails. This is the day of our Lord's resurrection. Let us ring the bells

and have service as usual, and leave the matter in God's hands. We know only our weakness and not the power of God." Soon from the three or four church towers the bells began to chime joyous peals in honor of the resurrection, and the streets were filled with worshippers hastening to the house of God. The French heard with alarm the sudden clangor of joy bells, and concluded that the Austrian army had arrived in the night to relieve the place. Messena broke up his camp and before the bells had ceased ringing not a Frenchman was to be seen. "Not by army, nor by power, but by my Spirit, saith the Lord."

Easter is a great deliverance for all of God's people. "O death, where is thy sting? O grave, where is thy victory?"

If every man's life is a plan of God, then our life-plans ought to include heaven. Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Death is not death. It is going to be with Christ.

Of a good woman it was said:

"She did not die;

She was too near an angel."

One morning near the break of day

Hand in hand with some unseen evangel

She went away."

Of Enoch it was said: "Enoch walked with God, and he was not, for God took him." To the Christian's death the words apply: "Absent from the body, present with the Lord." And that is the message every Easter morning comes to tell us—to make real to us.

What, then, is our Easter duty? It is to "go quickly and tell." In one of his books S. D. Gordon pictures Gabriel as asking Christ, when he reaches heaven, what recognition the world had given of divine suffering for its sake. Christ replied that only a few in Palestine knew of it. Gabriel feels that more ought to know—that the whole world ought to know—and he asks, "What is your plan, Master, for telling them of it?" Jesus is supposed to reply, "I have asked Peter, and James, and John, and Andrew, and a few others to tell until the last man in the farthest circle has heard the story and has felt the power of it." "But suppose they do not tell others—what then?" Gabriel asks. And Jesus answers,

quietly, "Gabriel, I haven't made any other plans. I'm counting on them." He is counting on us to tell others. And that is our Easter lesson of duty. He is counting on us to tell others the good news of his birth and life and death and resurrection. Go quickly, and tell. Tell. Tell again and again. Keep on telling the blessed story.

DEATH-LIFE. THE EASTER MESSAGE

In many families it is the custom to provide a Sunday book containing Bible pictures for the special use and enjoyment of the children on that day. One little girl four or five years old refused for months to look at the picture of the crucifixion. It wounded her sensibilities. But her parents explained to her the picture of the Resurrection which followed it. She recognized the great, glad fact that Christ has arisen, and then she gazed calmly on the crucifixion picture as if appreciating the Saviour's triumph.

This little incident may well suggest to us the extent to which in our adult thinking the resurrection explains and emphasizes, illuminates and glorifies the crucifixion. Death-Life. "Through death to life." That was the order. "Crucified, dead and buried" seems to mark the boundary of Christ's mission. Had Jesus never passed that boundary there would have been no Christian creed, no Christian life. But both creed and life proclaim a risen Redeemer. "The third day he rose again from the dead," is the triumphant faith of Easter Day. Yes, the Resurrection explains and glorifies the Crucifixion. It demonstrates the voluntary character of Christ's suffering, for he who conquered death by rising could surely have restrained death three days before had he so desired. It assures us of the adequacy of the atonement and the Divine acceptance of the sacrifice for sin; for on no other ground would resurrection have been his. It illustrates the power of the Saviour to deliver all from him "that hath the power of death" in that he himself arose victorious. It assures us of the continuance of the Saviour's love; for he who was "delivered for our transgressions" "rose again for our justification," and "ever liveth to make intercession for us" and to keep us unto the eternal joys. It is so that the Crucifixion appears in its truer colors only when seen through the light of the Resurrection.

The resurrection of Christ also links us with especial closeness to our heavenly home. It causes us to know that our human nature is now in heaven, a pledge that by and by we too shall be there. It reveals to us enough of the character of the resurrection body—capable of eating yet not dependent on food; real and yet seemingly unrestrained by gates or bars; tangible and yet ascending up on high—enough to dissipate all doubts as to how the body decaying in the grave can be rehabilitated. It depicts "one like unto the Son of man" now in heaven ordering and managing all the events of earth for our good. Death-Life. Through death to life. That is the order as we see it in Christ's resurrection. Blessed be God and Father of our Lord Jesus Christ, which

according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

WIN THEM YOUNG

That saintly man, Ashbel Green, at the close of his successful life, said, "If I had my ministry to go over again I would give more attention to the children." Dr. J. G. Holland once said, "We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand times more." Bishop Simpson, of blessed memory, with almost prophetic vision, said, "I am satisfied that the day is coming when, in our church (the Methodist) and in all churches of the world, we shall look chiefly to the conversion of children, and as a comparatively rare instance to the conversion of those in mature years."

The promise is, "to us and to our children," do we claim the promise as we ought? It is sure that if we do not believe that children can be converted we will not work to that end. What we want is a deeper conviction of the need of, and a firmer faith in the possibility of, early conversion. There is not the least doubt that a little child from the first distinct actings of its intellect on unseen and spiritual things may have a childlike love for God, a childlike wish to do his will, and a childlike confidence in such a Saviour as Jesus is. While we must not look for the maturity of piety which an adult may exhibit, yet a child may be as distinctly a Christian and as truly pious, according to a child's capacity.

Why should not conversion be as real, radical and positive at five years of age as at fifty? Whatever God does is well done. And he can give his grace when he will. Happy are the pastors and parents and teachers who have so laid hold upon God's promises as to work for and expect the conversion of the children very early in life.

Do we need facts to strengthen our faith in child conversion? King Josiah feared the Lord when he was eight years old. Children sang Christ's praises in the temple and he vindicated them out of the Old Testament Scriptures. Polycarp was converted at nine. Richard Baxter could not remember the time when he was not a Christian. Matthew Henry was converted before he was eleven. President Edwards at seven.

There is an old story about a little fish which cried out to a man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I am larger." "No, no," said the man, as he put the fish into his basket, "if I wait until you are larger you won't bite the hook." Let us learn to catch them young; to hook and hold them for Christ and the Church while they are small.

It is true wisdom which teaches us to care diligently, with all affection, reverence and intelligence, for the children while they are impressionable and plastic; and to remember that the

most painstaking labor bestowed upon them is ever most richly rewarded. In the world of childhood all posterity lies before us. Here the future is in our hands. To mold them to the love and service of God is to mold the unending ages.

ON READING ADVERTISEMENTS

One of the readjustments that some of us may need is a change from a certain indifference with regard to advertisements to a careful study of them. That change can easily mean a very real saving of time and money. Advertisements are good reading. Advertisements give lessons in psychology and public appeal. Advertising is news. When advertising tells you of ways by which many of your needs can be met, it is welcome news. Do you make as much use of our advertisements as you might?

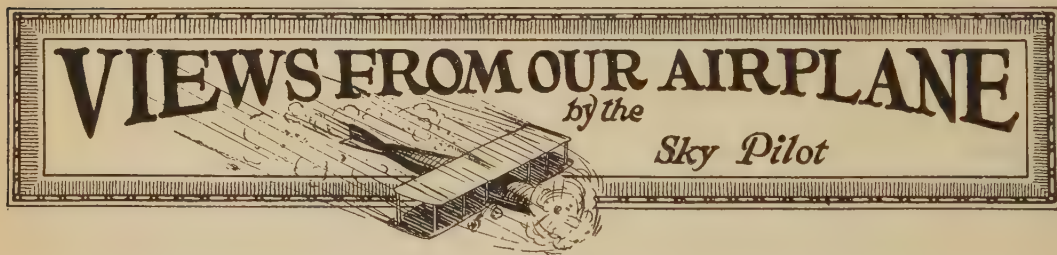
"It's only an advertisement" is the too-easy and quite thoughtless dismissal of many a sound business appeal to your attention. How are you to learn of what to buy and where to buy unless through some one's advertisement? Why not let our *Expositor* advertisements really help you? Read them. Read them all. Read them carefully.

THE PLEDGE OF THE PRINTED WORD

Friendships in ancient days were formed by pledges of blood. Medieval knights won mutual aid by pledges of the sword. But modern Business forms friends in every corner of the world through the pledge of the printed word. Advertisements are pledges made especially to you—pledges that the goods you buy are exactly as claimed. What is not advertised may be worth buying. What is, must be.

Have you ever thought of the distinctiveness of the service provided by *The Expositor*. To the reader its columns offer scrutinized advertising, while the advertiser is insured of a large and purchasing constituency of readers in whose opinion an advertisement in *The Expositor* is immediately accredited.

Are you interested in the convincing presentation of a theme? There is much to be learned from the method and message of good advertisements. Have you thought of that, fellow ministers? The study of our advertisements should prove very suggestive to the minister who would like to get and hold attention more closely than ever before.



DON'T INSIST

When Dr. John Timothy Stone was given a farewell dinner by his people as he was about to leave on his tour around the world, he said: "I don't believe in a pastor forcing his will on the people. This church was not built just the way I wanted it to be. I didn't insist on my way, because I wanted to preach in it after it was built."

The *Sky Pilot* thinks there is no small amount of philosophy and common sense compressed into these few words of Dr. Stone.

BLESSINGS OF BROADCASTING

Speaking of broadcasting, a listener-in who almost never goes to church said to one of the office force the other day, "I did not know the ministers could talk so sensibly." Only eternity will reveal the good accomplished by these radio messages.

PASTORAL WORK

The *Sky Pilot* still believes that pastoral work is a necessity. The lost sheep in the parable didn't

come around to the shepherd sitting in comfort in his home and ask the cause of its getting lost. The shepherd went after the sheep and brought it back. Should a minister attempt to do his work from a Central Office those most needing his help would never darken his door.

DON'T FLIRT

Don't flirt with other churches or threaten your own church. The preacher who courts a call, or allows a call when he knows he will not accept it, does a dishonorable thing. A man called of God to be his messenger should at least deal fairly and frankly with churches. To allow a call simply because it will make your people think more of or do more for you, is to be guilty of an unjustifiable thing. One may gain a passing notice, but he will also gain an unenviable reputation. Then, too, no pastor should resign to test the loyalty of his people. The threat of resignation should always be met with prompt and unanimous acceptance. The sooner such a foolish pastor moves on the better. Resign when you are ready, but mean it and stick to it.

DUCKS

An English periodical tells the story of a minister who was asked to supply for a Sunday or two in a quiet country village. When he went to the church, the verger met him and asked him to preach from the chancel. "Why, my good man?" he inquired. "Well, it's like this," said the verger. "I 'ave a duck in the pulpit sitting on fourteen eggs." Are there perhaps other reasons, not more sensible in God's sight, why both preaching and hearing are not what they ought to be today? Something in the way! Ducks!

CHURCH MOTORS

The preacher was out in the side yard pushing a lawn mower through grass a month overdue in cutting. He was sweating in consequence and frequently shut off power to wipe his perspiring dome and cogitate over the vast stretches of unmown green all about.

"Dominie," interjected one of his solicitous members, in passing, "Why don't you get one of those automatic mowers with a gasoline engine? All you have to do then is to order it here and there, and it goes."

"I have heard of such inventions," replied the fagged preacher. "Really, lawn mowing would be an actual pleasure with one. I wish I had something of the sort in my church."

The Sky Pilot believes there is a whole lot of work to be done inside the church. Some pastors wear themselves out pushing and pulling and heaving at one load after another, all in the presence of a quiescent membership that seem perfectly willing to be witnesses of the embarrassment. What is needed is a church equipped with a motor—one that can drive the entire membership forward into the most difficult field.

EMPTYIES?

The theological students returning on Monday morning from a Sabbath's appointment stood beside a pile of beer kegs being returned for fresh supplies, when a wag exclaimed, "All empties." The remark is far from a criticism if the dear preachers had the day previous "delivered the goods." The call of the hour is for sober thinking on sober themes. Acts 4:18, Peter and John were warned "not to speak at all nor to teach in the name of Jesus." This would not interfere with many forum orators whose entire hour never calls for the mention of his name, life, death or work.

A COMMUNION SERVICE

(The following musical service in connection with the observance of the Lord's Supper is used in a church we know. Any music dealer can obtain the music by Eyre, in E flat. The music is difficult but suitably rendered is very devotional and impressive.—*Ed. Exp.*)

The Nicene Creed: Used as the First Anthem (in E Flat) by Eyre.

Credo:

I believe in one God, the Father Almighty, maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten

Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by Whom all things were made: Who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

Sanctus: (in E Flat) by Eyre. At Beginning of the Communion Service.

Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.

Benedictus: At the Giving of the Bread.

Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

Agnus Dei: At the Giving of the Wine.

O Lamb of God that takest away the sins of the world, have mercy upon us.

Gloria in Excelsis: At the close of the Communion Service.

Glory be to God on High, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

BETTER AND BETTER

Rev. W. F. Lewis, Norwood, N. Y., writes: "For years (ten I believe) I have been a reader of *The Expositor*. I have enjoyed it greatly. I like its contents. It grows better and better—I know it does."

GOT INSPIRATION

Rev. W. D. Reid, of Westmount, Quebec, Canada, writes: "I appreciate *The Expositor*; have gotten inspiration from it for many a sermon. In giving inspiration for a new line of thought it is well worth the money. This it does for me right along, therefore my subscription."

The WAYSIDE PULPIT

BULLETIN BOARD SLOGANS

BULLETIN BOARD SLOGANS

Keep to the right—Go to church tomorrow.

Keep your Sundays for the great things of the soul.

If Christians praised God more, the world would doubt him less.

Notoriety is not publicity.

Be loyal to your own community.

This is a heart-warming church.

The Church that Wants to be a Friend of Man.

Each for the other and all for God.

Five hundred welcomes await you here.

In the love of truth and in the spirit of Jesus we are united for the worship of God and the service of man.

A welcome for every worshiper, work for all who are willing.

Swat the Summer Slump; Shame the Summer Slumberer.

The Church—oldest corporation with a soul; biggest business for live laymen.

If you are not kind, you are the wrong kind.

The first qualification for admission to the Getmore Club is membership in good standing in the Worthmore Club.

The fellow who goes about looking for something soft usually lands in hard luck.

Capitalism at its worst—big "I" and little "u."

Nobody knows the age of the human race but most of us agree that it is old enough to know better.

Youth and beauty go; character endures to the end.

The success of a man depends less on his talents than on his character.

Knowledge is good; using it wisely is better.

The driver is often the most dangerous part of an automobile.

The loving are the useful.

Our business is not judging but living.

Crooked lives cannot walk the narrow way.

The man is good is a sign that God is better.

The broadest life may be lived in the narrow way.

The feeblest knock may open heaven's doors.

God's bounty passes man's belief.

Some people are concerned more about deals than ideals.

To bring your child to church is to insure your family against paganism for a generation.

It is no harder to do one's best work on an empty stomach than to maintain one's character at its best on an empty pew.

Conservative business men will bear in mind on Sunday morning that a vacant pew earns no dividends.

To make a place in one's life for worship is to add the timbre of grandeur to one's soul.

The Lord's Day is located somewhere between the Jewish Sabbath adopted by the Puritans and the pagan week-end affected by many today.

The man who has not been to church for thirty years is likely to tell you that the teaching of the pulpit is a generation behind the times.

Don't mind if the preacher in your parish is not gifted: you can bring a large torch to a very small taper and carry away a great blaze.

Our Sundays constitute a system of locks to lift us week by week to higher levels.

When you are absent from church your pastor sees a devil in your vacant pew leering triumphantly at him.

The best compliment you can pay the sermon is to bring a friend to hear the next one.

To expect adequate strength for life without going to God for it, is like attempting to generate sufficient power for a factory by striking the old cat's tail.

Church Reading New Testament

Members of the First Baptist Church, Wilmette, Ill., have combined with their pastor, Rev. Francis C. Stifler, to read through the New Testament in twenty weeks. A special book mark is distributed, naming two chapters to be read every day, and more than 100 are already finding the time to do so. A noticeable increase in prayer meeting interest is already reported.—*Christian Century*.

All intelligent thinkers upon the subject now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education. The lowest claim which any intelligent man now prefers in its behalf is, that its domain extends over the threefold nature of man: over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength, and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all these tastes, which are allied to virtue; and over his moral and religious susceptibilities also, dethroning selfishness, enthroning conscience, leading the affections outwardly in good will toward man and upward in gratitude and reverence to God.—*Horace Mann*.

IN EVERY NUMBER

Rev. Leon C. Hills, D.D., pastor of Capitol Heights Presbyterian Church, Denver, Colorado, writes: "I read *The Expositor* with interest. There are many helpful things in every number."

Methods of Church Work

REV. E. A. KING, D.D., Editor

This is the great month of the Church year. The fruits of the spiritual labors of the preceding months may now be harvested and new joys experienced. Easter Sunday comes April 12th and there is still time to carry out numerous plans for the event.

Then, too, emphasis may be placed as St. Paul placed it, upon the life that now is. The "resurrection life," he called it. In this sense Easter may become a day for making new resolutions, only these resolutions would be spiritual and have special reference to gains in religious thought and daily conduct.

We would like to suggest to our readers that they arrange as early as possible with their local newspapers to print Easter messages from the different ministers of the city. A full page might be used to the mutual advantage of the newspaper and the churches. A whole Easter service might be printed with hymns, scriptures, and messages. See if you cannot get something of this kind done in your town.

What can be said about Easter reading? The average minister cannot find time to read during these busy days of Lent, Passion Week, and Easter. Even the members of the Church cannot, or do not, find time, but it may be possible to induce some of them to read by emphasizing its importance on the Church calendar. The reading of the Bible is of utmost importance but that must be guided. Perhaps we can suggest a few books. Take for example Washington Gladden's "The Practice of Immortality," Pilgrim Press, Boston. It is a small pamphlet, not expensive, and would prove of the utmost value if generally read in the parish. There are two other small books that ought to have wide circulation, viz.: "The Other Room," by Lyman Abbott, The Outlook Co., N. Y., and "The Great Companion," by the same author, Grosset & Dunlap, N. Y. Then the great book for the minister is "Immortality, an Essay in Discovery," by B. H. Streeter and others, The Macmillan Co., N. Y.

* * *

We hope you will have a very wonderful Easter and when it is over we trust you will feel compensated for all the hard work and anxiety you have put into the preparation. We always get out of these things what we put into them and more. God has a way of multiplying the blessing far in excess of our efforts.

When the events are all over kindly send us samples of your printed programs and accounts of any special or unique features of your Easter celebration. Send everything to Dr. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Fla.

AN EASTER MESSAGE

The following message by Daniel Hoffman Martin is a good one. You will notice it is like a string of pearls. Much of it is not original, but the various ideas are so beautifully put together that they are attractive.

Life on High Levels

To talk with God before I talk with man. To do my daily work with sunshine in my face and honey on my tongue. To be strong in the presence of temptation; alert in the presence of opportunity; open-eared to the call of conscience for service or sacrifice; open-minded to views of truth which differ from mine. To make duty a joy, and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself and false to no man; diligent to make a living and earnest to make a life. To cherish friendships and guard confidences. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation. To be sweet tempered under criticism, charitable in my judgments. To honor no one simply because he is rich. To despise no one simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes. To companion with great books; cherish inspiring thoughts; and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face death without a tremor, with faith in Christ who tunneled the grave that I might walk into the larger and perfect life.

A UNIQUE PASSION WEEK SERVICE

This kind of service was tried out by the editor of this department on Thursday evening preceding Easter Sunday. It served a splendid purpose and we believe it might be used elsewhere.

Introduction.

Scripture Lesson.

Solo, "Jerusalem Thou That Killest the Prophets" (Aria from St. Paul), *Mendelssohn*.

Prayer.

Organ Response.

Solo, "In Thee, O Lord, do I put my Trust."

First Group of Pictures.

From Palm Sunday to the Garden.

Interpretative Talk.

Hymn, "O Master, Let me walk with Thee,"
Washington Gladden.

Second Group of Pictures.

Oberammergau Pictures.
Organ Accompaniment.

Third Group of Pictures.

Betrayal and Arrest of Jesus.
Interpretative Talk.

Solo, "He was Despised" (Aria from Messiah),
Handel.

Fourth Group of Pictures.

The Via Dolorosa and Crucifixion.
(In silence)

Hymn, "O Jesus I have promised."

Fifth Group of Pictures.

Descent from the cross and suggestions of
Easter.

Organ accompaniment.

Hymn, "O Jesus Thou art standing."

Communion Service.

Closing Service.

Hymn, "Blest be the tie that binds."

Benediction.

Postlude.

INVITATION TO A SUNRISE SERVICE

Rev. H. G. Gaige, of Croswell, Mich., sent out the following invitation to attend a sunrise meeting. He says that the early morning services in his church at 5:53 Easter Sunday have been the best of his entire ministry. The invitation is as follows:

Ever get anything for nothing? If you did, was what you secured of real value? Are you sure that you made no return of either: Cash? Time? Sacrifice? Effort?

You can secure something of real value Easter Sunday, but it will cost you your Sunday morning nap, and an hour of time. But it's worth it.

Will you turn now to the sixteenth chapter of Mark and read the first six verses?

It was at the rising of the sun that the stone was rolled away. It is at that time that we shall meet for prayer, song, for the rolling away of the stones of worry and lack of faith; for the catching of the true spirit of Easter as we watch the first rays of the sun reveal the golden hearts of the flowers that crown the altar in the church.

Will you come? Please spend a moment in thought and another in prayer before you decide. Is your answer, "Yes?" Then don't forget, 5:53 Easter morning at the Presbyterian Church.

A COIN CARD FOR EASTER

Rev. Charles E. Crusoe, Aquasco, Md., is pastor of a church of 300 members. He raised over \$700 last Easter by using a coin card. There is room for ten dimes in the card. On the outside are the following words of explanation:

To Help Increase My Talent

Read Matt. 25:14-30. NOW.

This Coin Card Method of raising money for the Lord's work is an opportunity given me—and my friends through me—to advance his kingdom upon earth, and to receive the Master's blessing

and praise for faithful service, as we try to carry out the lesson taught in the above parable.

Therefore, I am giving, working or investing my talent as best I can, putting the result in this coin card, which will be returned on Easter Day, and is to be used as I specify below:

"All things come of Thee, O Lord, and of
Thine own hath we given Thee."

Name..... Purpose.....

"Well Done, Good and Faithful Servant!"
Will that apply to Me? Will it?

On the reverse is this prayer for the improvement of one's talents:

"Almighty God, the source of all blessings, and the strength of the faithful, be pleased to encourage and help me and my friends in our efforts to increase the talents given into our keeping for improvement. May we have a keen sense of our accountability and make a wise use of our stewardship, so that as we labor and give for the extension of Thy kingdom upon earth, it may come into our hearts and bring us peace and happiness; through Jesus Christ our Lord. Amen."

The idea is an excellent one. We do not know where the cards can be secured, but a letter sent to Brother Crusoe would bring the information. (Enclose 2 cents in stamps.)

EASTER MESSAGES BY WIRE

The Western Union Telegraph Company issues beautiful Easter blanks for the sending of messages. If you have never seen these you will be surprised at their attractiveness. Perhaps you could get enough of these from the company to use in your own parish for the sending of an early printed or even written Easter greeting.

EASTER SUNDAY

Nearly every minister of at least twenty-five years' experience will agree that Easter is the greatest religious festival of the year. Religious people feel a rising tide of religious sentiment at this season of the year. Young people turn more easily to religious things and the whole Christian world reveals the immortality of God in nature. What a remarkable fact it is when you think of it! Easter, the festival of awakening life in spring and the day of resurrection! The Church of Jesus Christ has a most wonderful opportunity to preach spiritual religion during the Easter season.

You cannot just think glorious thoughts about it and expect a fruitful season. There must be some concrete planning and vigorous executions of plans if the best results are to be secured. In the March issue we took considerable pains to set down some useful plans for Lent and Passion Week. Now let us suggest a few things for Easter day itself.

1. Many churches have the happy custom of placing a bugler in the church tower who sounds out the clear notes of victory at sunrise. This is varied by a quartet or a cornetist. If there are chimes they play the Easter hymns.

The Shears of Delilah

Sharp! Unerring! Merciless! A striking and telling application of the story of an artful woman with a silk-cushioned lap, and her historic victim Samson. The Shears of Delilah has elicited comment from every state in the Union and from many foreign lands. A great gospel message!



A De Luxe Quality Black Levant Grain Flexible Loose Leaf Cover. Has inside pocket for clippings, notices, programs, etc. Size of page 6 $\frac{3}{4}$ x4.

BIBLE MESSAGES, Vol. V

Fifteen Great Revival Addresses

Including **THE SHEARS OF DELILAH**

OTHER STRIKING GOSPEL SERMONS IN THIS BOOK

The Forgotten Waterpot

What a wealth of soul-winning messages have been drawn from the depths of Sychar's well since Jesus immortalized it that day. The Forgotten Waterpot rivets the attention from the first word to the last; closing with the redemption of a modern Samaritan girl as a trophy of her Saviour's love.

The Cripple of Lodebar

Here is a striking message from the depths of the Old Testament mines. The gospel content of the cripple's message has spanned the centuries from King David's time bringing the good news to a crippled race today. Don't miss The Cripple of Lodebar!

The Ninety and Nine—And the Other One

One of the most thought-compelling and striking revival addresses in the book. When it was preached, a quartet sang "The Ninety and Nine" during the touching story of the return of *the other one*. The people went away thinking as they had seldom thought before.

Thirty Pieces of Silver

Each one drawing its intolerable interest today! Thirty pieces of silver! The price of a year's labor then. And today? The price of a bauble. Yes. But tragic truth—too often, the price of an immortal soul!

The Christ of the Bible
Who He Is
How He Came
What He Came For
Where Do We Go From Here?

Repent or Perish
The Realm of Outer Darkness
The Parting of the Ways
The Man in the Ninth of John
The Only Thing God Forgets

This volume like its predecessors is dedicated to the great commission of preaching the gospel, and the supreme joy of winning souls

Be Sure to Read **THE SHEARS OF DELILAH**

These 15 Great Revival Sermons in De Luxe Black Levant Grain Flexible Loose Leaf Cover	\$2.50
The 15 Messages Without the Loose Leaf Cover	1.50
Price of the Loose Leaf Cover Only	1.50
Blank Leaves Per Hundred	.50

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M. E. & B. H. Willard

P. O. BOX 573E
DANVILLE, ILLINOIS

2. For many years the young people's societies of the churches have held sunrise prayer meetings. We look back upon some of the most rewarding religious experiences in such meetings. It is often the custom for all the young people of all the churches to meet in one meeting. These meetings are, of course, held before the breakfast hour.

3. In a few specially favored spots in this country Easter morning services are held on the top of a mountain where a great cross catches the first rays of the rising sun before the folks in the valley see the light of day.

4. Another thing that is done early Easter morning is to send a company of boys to every home in the parish and hang on the door knob a hanger invitation to the Easter services. We have such a device at hand just now. It is a cross made of pasteboard, illustrated with a picture of the empty tomb and printed with urgent invitations to attend Easter services.

5. May we mention the matter of decorations? In the large city church where beauty presides, there is little need of anything extra except flowers. One church gave a carnation to each attendant last year. But the smallest church or tent or hall or "upper-room" can be made beautiful with the Easter spirit. Flowers, birds, Perry pictures, etc., may transform an otherwise shabby place into a delightful retreat.

6. It has been our practice for many years to have Communion Service on Thursday night.

7. One of the happiest parts of the Easter service is the reception of new members, or the confirming of candidates for membership. This is the day when the pastor sees of the travail of his soul and is satisfied. Easter is the day when he may know just how deeply he has impressed himself upon the church. We suggest the presentation of membership certificates to those who join the church marked so the new members will remember they joined at Easter.

8. The Easter offering is a great means of grace. It should be prepared for weeks ahead. If you do not need the money for current expenses some benevolent object could be chosen. This may be a local need, but people will give money on Easter Sunday if they are given a chance. Out of this extra offering the printer's bill can be met.

9. So far we have referred to the morning services only. There are great opportunities for the evening. Motion picture films or lantern slides may be secured. Then there is the Easter concert, the cantata, or pageant. The Sunday School can have a large share in the Easter activities.

HOLY WEEK TALKS

Rev. Louis C. Hessert, Crestline, Ohio

The Mocked Christ. Mark 15:29-32.

The Helpless Christ. Matt. 27:39-40.

The Confessed Christ. Mark 15:39.

The Pierced Christ. John 19:37.

The Triumphant Christ. Matt. 27:51.

The Transfer of Penalty. Luke 11:50. Isa. 53:6.

Pilate's Gift. Mark 15:45.

The Burial of Jesus. Mark 15:43-47.

Christ Among the Transgressors.

LOOKING AFTER THE SICK AND AGED

On the Holy Week and Easter announcement card of St. Paul's Reformed Church, Quarryville, Penna., there is this statement:

Easter Monday

Upon invitation the pastor will visit the sick and aged to administer the Sacrament. We desire to have every member receive the Sacrament at this Easter season.

NEW USE FOR THE EASTER OFFERING

One in Ten

The Methodist Church of Dorchester, Mass., uses its Easter offering for a fund to care for summer needs. In the calendar for April 6, 1924, there appears the following announcement:

One in Ten. You keep nine and give the Church one. This is a practical Easter giving plan. Many churches now observe it. Starting Monday, before Easter and continuing one week, we will set aside a tithe (one-tenth of our income) and lay it on the Altar Easter Sunday morning. Special envelopes will be provided next Sunday. This money will help our budget out during the leaner months of the summertime. You will be refreshed in this sacrificial service.

EASTER BAPTISMAL SERVICE

The Calvary Baptist Church of Norristown, Penna., Dr. L. W. Hainer, pastor, holds an early morning baptismal service on Easter Sunday. It begins at 8:00 o'clock. The program is as follows:

Organ Meditation.

Hymn, "This is the Day the Lord hath made,"—
Watts.

Prayer.

Organ Meditation.

Baptism of Candidates.

Hymn, "Jesus and Shall It Ever Be" (This hymn was written when the author was but ten years of age), Grigg.

Baptism of Candidates.

Hymn, "I am Thine, O Lord."

Baptism of Candidates.

Selection by the Junior Choir, "Ring, ye Bells."

Baptism of Candidates.

Hymn, "All the Way My Saviour Leads Me."

Selection by the Junior Choir, "Hail, Triumphant King."

Benediction and Organ Postlude.

The pastor writes of this service as follows: "We have had these early Baptismal services for fifteen years and we have never had an audience under five hundred, rain or shine, to enjoy them, 30 were baptized this year."

PASSION WEEK SERMONS

Rev. David Edward Young, Logan, Phil.

General Theme: "The Christ of God."

The Temporary Christ.

The Rejected Christ.

The Joyful Christ.
 The Human Christ.
 The Sin-Bearing Christ.
 The Friendly Christ.
 The Suffering Christ.
 The Triumphant Christ.
 The Sinner-Seeking Christ.

EASTER FLOWER MINISTRY

The First Presbyterian Church, Logan, Ohio, sends its flowers used for Easter decoration to the sick and aged. Each plant or bouquet has attached to it an illustrated card suggestive of Easter and bearing the greetings of the Church.

AN AFTER EASTER SERVICE

St. Stephen's Reformed Church, Perkasié, Penna.

7:30 p.m. An Easter Season Praise Service. Appearances of Christ After His Resurrection Opening Praise, "Fairest Lord Jesus."

Invocation.
 Opening Address, "Many Infallible Proofs," Acts 1:3.

Anthem, "Calvary."

The Stone Rolled Away
 Scripture, Mark 16:1-8.

Song, "Angels Roll the Rock Away."

Mary Magdalene
 Scripture, John 20:11-17.
 Song, "Abide With Me."

On the Road to Emmaus
 Scripture, Luke 24:13-35.

Song, "Christ, the Lord is Risen."

The Ten on Easter Evening
 Scripture, John 20:19-25.

Song, "Peace, Perfect Peace."

Thomas, a Week Later
 Scripture, John 20:26-29.

Song, "I Know That My Redeemer Liveth."

Seven Disciples by the Sea of Galilee
 Scripture, John 21:1-24.

Duet, "Galilee, Bright Galilee."

Song, "Jesus Calls Us O'er the Tumult."

To the Eleven on a Mountain in Galilee
 Scripture, Mtt. 28:16-20.

Song, "Always With Us."

Olivet—Ascension
 Scripture, Luke 24:44-53.

Song, "The Head That Once was Crowned with Thorns is Crowned with Glory Now."

Announcements.

Offering.

Closing Address.

Closing Song, "All Hail the Power of Jesus' Name."

Benediction.

"LOST AND FOUND" DEPARTMENT

The Wesley Methodist Church of Minneapolis, Minn., uses splendid printed matter. The calendar for Lent and Easter is a beautiful work of art. The thing we wish to call attention to is a part of the calendar known as the "Lost and Found" department. Each week a list of names of members is published for which there are no addresses. The following explanation of the department is given: "We are beginning to run the names of

How About Your Church?

Is it fully equipped? It is not if a Parish Paper is not included. Now is the best time to start one. Get the congregation interested now and then you will be able to hold their interest all summer. Also weekly calendars. Send a stamp for samples and full particulars.

The Church Press

Lostant, Ill.

members for whom we do not have the correct addresses. We will publish a list each week until our records are up to date. If you know the addresses for any of the names given here, you will be rendering a helpful service by reporting same to the Church office promptly."

OUTDOOR EASTER SERVICE

G. Leroy Schnell, Sioux City, Iowa

Our Easter service opened at 7:00 a.m. in Grandview Park, which is located seven blocks from the church, where we had erected a sixteen foot cross which had been lighted the night before. There were more than fourteen hundred people present. At the morning service in the church we had the "Sacrament of Flowers," a cross, nine foot high, made up of twelve hundred carnations. At the close of the service, each one passed by and plucked a carnation from the cross and gave it to the first person that he met on the street. We were unable to seat all of the people in the morning service and many were turned away.

At the evening service we gave the Pageant, "The City Beautiful," and hundreds were turned away. Rev. Earl Hoon, our pastor, never fails to preach the evangelistic type of sermon.

"THE FELLOWSHIP OF PRAYER"

The very best book of meditations for use during Lent and the Easter season that we have seen, comes from The Commission on Evangelism and Devotional Life, 287 Fourth avenue, New York. The booklet of 31 pages costs only two cents per copy. If copies of this remarkable booklet could be placed in the hands of each Church member or family it would make of Lent and Easter a real sacrament. It is a commentary, a series of Bible readings, a collection of prayers and many other things of religious value. We commend it without reserve.

DOUBLING CHURCH ATTENDANCE

Rev. Warren T. Howe, Watsonville, Calif.

I tried a scheme during September that worked nicely and more than doubled the attendance at each service. I platted the church, issued tickets and asked individuals to take tickets for a row of seats and be responsible for having them filled each night. I had several children on the program Children's Night, and several young people on their night.

A BEAUTIFUL MOTION PICTURE SERVICE

There has come to our desk a beautiful illustrated booklet of thirty pages entitled "In the Footsteps of the Master." It is issued by The Pictorial Clubs, Inc.

It seems that Mr. E. L. Kenepf has recently visited Palestine and Arabia for the purpose of securing accurate motion picture films of those countries. He has brought back 30 reels depicting this land of wonder and romance.

There are five reels devoted to the life of Christ. One reel illustrating the Twenty-third Psalm, The Land of Samson, The Walls of Palestine, The Walls and Gates of Jerusalem, The Good Samaritan (a dramatization), Damascus, The Prodigal Son (a dramatization), and a Biblical drama based upon the story of Onesimus. They also have "Be Prepared," the great Boy Scout film by Dan Beard.

SERMONS ON "THE GREAT RELIGIONS OF THE WORLD"

The Origin and Nature of Religion.

Hinduism—the Philosophic Religion.

Buddhism—The Aesthetic Religion.

Confucianism—The Traditional Religion.

Mohammedanism—The Cruel Religion.

Judaism—The Legalistic Religion.

Christianity—The Crowning Religion.

THE DOUBLE PURPOSE OF A CHURCH CALENDAR

The Easter Sunday calendar of the First Presbyterian Church, Miami, Florida, has a supplemental news sheet folded into the calendar itself.

We have tried this method of distributing printed matter to a congregation with good effect. The congregation takes what is enfolded and carries it home. This is the most successful method of getting printed matter into the hands of the congregation we have ever tried.

A CHILD'S MEAL-TIME PRAYER

Rev. James E. Wagner, Harrisburg, Penna.

In my parish there is a custom of children in a home saying a little prayer at the table. In some homes it is the only prayer said. In others the child repeats a prayer after father or mother (or the preacher) has asked God's blessing on the meal.

At the request of one mother who desired to teach her little girls a prayer I wrote the following. Several mothers have asked for copies. I am sending it to you in the hope that someone else may find it usable.

We thank thee, Lord, for daily bread,
For life and clothing too;
For Jesus who is watching
Over us the whole day through.

We pray thee, Father, bless this food,
And keep our bodies strong;
And help us, Lord, to live for thee
And serve thee all day long.

PUT SUNDAY ON THE CALENDAR AGAIN

Rev. C. A. Robertson, pastor of the First Lutheran Church, Lancaster, Ohio, puts out a typewritten bulletin of merit. In a recent bulletin he says:

"1925 is not so old but that you can make another resolution. *Put Sunday on the calendar again.* Imagine yourself saying Monday morning: 'I feel a bit ill this morning, guess I'll not go to work.' You will forget your aches and pains of heart and body, if you *Put Sunday on the Calendar again* and go to Church."

"Some people call a church, My Church," he says, "but only use the Church and its Pastor when they want their babies baptized, their children confirmed, their young folks married, and their aged ones buried. They attend its suppers, but not its services; they like to scold it, but not support it; and they wonder why they are not successful and happy. They promised to 'renounce the devil and all his works and ways' and to rely on God's Word, but it did not mean anything much."

The value of a calendar is not so much in its paper, ink and beauty, as in the brains and heart, care and skill revealed by the contents. Do not go without a Sunday calendar just because you cannot have an expensively printed one.

MONOLOGUE MESSAGES

Rev. Louis R. Binder, of Patterson, N. J., sends us some "little paragraphs published weekly in the Church Calendar of my Church. It is surprising what good effects they had. Those ills, that are so common in most churches today, were corrected and not one word came from me from the pulpit."

We have space for only one:

Monologue of the Hymnal: I linger in the serene solitude of a deserted church throughout the week and only on the Sabbath do folks take cognizance of me. My ministry is to cheer them up, to usher sunshine into their hearts and as a chosen vessel to help the worshippers in their communion with the Divine. Yet I suffer abuse at the hand of the unappreciative. They "break my back," try their artistic talents on me, tear the members of my body, and at times "borrow" me for a "short" stay in their homes. Many of my mates have strayed not likely to return. It is obvious that patience is also the virtue of a church hymnal, and that my lot is to serve, to suffer and to wait. But at the same time my head is bowed with a sense of shame because of my appearance. Won't some folks ever be considerate of my feelings?

DEDICATION OF A BULLETIN BOARD

The modern Church Bulletin board is a means of grace. We call it the silent preacher and it becomes a force for good in publishing abroad the good news of the gospel.

At Frankfort, Michigan, the First Congregational Church recently added to its equipment a bulletin board, given by the Sunday School and a few individuals. The following service of dedication was used:

Sunday School Scholars: Through the gifts of the Sunday School of this, our church; as a memorial of those now dead and as an evidence of the interest of those now living; in behalf of our school, we present to the First Congregational Church

of Frankfort the bulletin board now unveiled in your sight.

Congregation: We the members of this congregation and Church accept this splendid gift of our Sunday School, and, undertaking that it shall be used to the glory of God, ask the Sunday School and all present with us to join with us at this time in its dedication.

Pastor: To the glory of God, to the honor of Christ, to the praise of the Holy Spirit and to the service of the Church,

Congregation: We dedicate this bulletin board.

Pastor: As a memorial of that company of choice souls, now gone to their reward, who while with us made contribution of devoted service towards the advancement of our Church and Sunday School,

Congregation: We dedicate this bulletin board.

Pastor: As evidence of the loyal interest and service of both old and young in fellowship with us in the work of God's Kingdom,

Congregation: We dedicate this bulletin board.

Pastor: For the spread of information concerning the services and activities of our Church and Sunday School and kindred organizations and for a wider ministry in the service of Christ,

Stereopticon Slides

Story of Pilgrim Fathers, "Some Mother's Boy," "Cost of Freedom," "Life of Christ," "Boy Scouts," "Ben Hur," "Other Wise Man," "Quo Vadis," "Passion Play," "Life of Washington," "Bell and Flag," "Pilgrim's Progress," "Billy Sunday," "In His Steps," "Yellowstone National Park." Numerous Evangelistic Sermons (Illustrated). Card brings complete list.

WILLIS P. HUME, North Tonawanda, N.Y.

Congregation: We dedicate this bulletin board.

Pastor: As the bearer of a message of invitation to the men and women and boys and girls of Frankfort and to the strangers within our gates, that they may join us in the worship of our Father's House and have fellowship with us in his service,

Congregation: We dedicate this bulletin board.

Pastor: For greeting to the lonely, for cheer to the discouraged, for strength to the weak, for courage to the tempted and for the benefit and uplift of all,

Congregation: We dedicate this bulletin board.

All: And now together, as pastor and people, members of this congregation and Sunday School, we join in these words and this act of dedication of this bulletin board; praying that its message coming alike to the burdened and the carefree, the discouraged and the joyful, the friendly and the unfriendly, stranger and homefold, old and young, may not fail to strengthen their hearts and give courage to their souls: while it makes all their journey brighter with the light of hope and faith.

Prayer of Dedication.

Hymn of Dedication (written for the occasion).

A BEAUTIFUL CALENDAR

We cannot mention all the church calendars that come to us. "Church Tidings," First Congrega-



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty news, keeps community informed, speeds up church work.

Free Samples and Particulars.

Our plan provides a paper for your church without cost to you.

The National Religious Press
Grand Rapids, Mich.

tional Church, St. Clair, Michigan, is a beautiful piece of hand work done on the mimeograph. The picture of the Church and the printing are artistic and attractive. The first and fourth pages are probably printed on a press. We suggest to our readers to try their skill on hand-made publicity matter. Many ministers can have publicity material if they will use their skill and time.

A FISHING CONTEST

Rev. Ralph L. Mayberry, Germantown, Philadelphia, Penna.

A Men's Bible Class is a fine, wholesome influence in any Sunday School and is decidedly worth fostering. In our stimulating effort, why not use a Biblical suggestion? Jesus said to Andrew and Peter, "Follow me, and I will make you fishers of men." Using these words of Jesus as the basic thought, put on a "Fishing Contest."

The plan briefly is this:

Encourage as many members of the class as possible to enter the contest as fishermen. The fisherman who brings a visitor one Sunday is credited with a "nibble" or a "strike" and receives two (2) points. If the visitor is brought the second successive Sunday, the fisherman is credited with "hooking" his man and receives an additional five (5) points.

If the visitor is present the third successive Sunday the fisherman is credited with having "landed" him and receives an additional ten (10) points. If the visitor attends one Sunday but fails to appear the next, the fisherman has had only a "nibble" and he must rebait his hook and start over again. If your visitor attends two Sundays and fails to appear on the third successive Sunday your man got off the hook just as you were about to land him and you must start over again.

It is suggested that the contest cover a period of six or seven weeks. The plan would be presented and the fishermen enlisted a week or two before the contest actually begins. A suitable prize should be awarded the fisherman having the highest score. Men are just big boys. They still enjoy contests and prizes. Talk it up! Keep it going! Don't let it fail! There are any number of "fish" that can be caught if we make the effort. We have Jesus' word for this. Let's fish! Go to it and catch men for Christ.

RULES FOR FRIENDLY FOLKS

The following splendid invitation was in the calendar of Porter Church, Brockton, Mass.

1. Cultivate constantly in your own lives the spirit of friendliness. Get rid of hate and anger, of prejudice and grudge-bearing. The service of

worship is intended to help you do this very thing. Yield yourself to its gracious influence.

2. Give immediate expression to the feeling of friendliness by greeting those about you at the close of the service. Speak first with the people you do not know. Remember it is your business to make them feel at home.

3. Always go more than half way in being friendly. You would do this in your own home, how much more so in your Father's House.

N.B.—If you happen to be a stranger here, please remember that these same rules apply to you, as well as to the regular attendants. You, too, must go at least half way.

AN EMBLEM FOR THE CHURCH

Rev. Ralph L. Mayberry, Germantown, Penna.

Last summer I conceived the idea of a Church "trade mark"—some insignia which would be distinctively ours. I had a friend put this idea in the form of a design and then he made me a die from the design. From the die I had a jewelry manufacturer make us 200 gold-plated pins at \$45.00 per hundred. These we sold at 50 cents each.



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The idea went over "big" and it has had a real psychological value. We are using this trade mark in all our printing. We call it our 3-B-G design, meaning Third Baptist, Germantown.

SUNDAY NIGHT SERMONS ON MARRIAGE

At Norfolk, Va., the Park Place Baptist Church has been having some interesting Sunday night services. The pastor is Ira D. S. Knight. His series was on the theme, "Making the Wedding Ring True." The subjects are as follows:

"The Conquest of a Heart"

Is the engagement ring as sacred as the wedding ring? How long should courting days last? What about the "Fellow-Fool" and the "Girl-Crazy?"

The Kind of a Man a Girl Should Marry

Is love a sufficient reason for marrying a man? Does the man of a large income and wide prominence make the best home builder? Does the best lover make the best husband?

Clasped Hands and United Hearts

Should "till death us do part" be stricken from the marriage vows? Can divorces be prevented? What is the strongest bond of union; money, love, or what?

Large Living in Little Places

How to make a place a palace. Will the apartment house displace the old-fashioned home? Is the average home losing its influence over the youth of today?

A Glimpse of Heaven on Earth

Scenes around the hearth stone. The age-long bridal tour. What is a home for?

SEEKING POSTAL INFORMATION

The pastor of St. Luke's Lutheran Church, Omaha, sent out the following suggestive letter to his people asking for information. Some such plan in every church would assist pastoral work:

The Easiest Thing To Do Is

To lay this away and forget to use it. You will want to do what you can, and your careful and prompt attention to this important task will greatly assist your Pastor at this time.

The pastor must depend upon you to be his eyes and ears. Only with your aid can he be kept fully informed as to the needs and opportunities and its work be daily in your thoughts. Report promptly on this card, or by telephone, during the forenoons, all items of information which come to your attention.

Fill out this card as carefully as you can and place in the offering plate or hand to one of the ushers or to the pastor.

To the Pastor:

There is sickness in the home of:

Name.....

Address.....

(Report all cases of sickness in your vicinity, whether of our own church or Sunday School or of non-church goers. Check which:

-----Members of our church -----Our S. S.

-----Non-church-goers.

A New Family has moved into the property at:

Street name and number.....

Their name, if known.....

Their church, if known.....

The family living at.....

are in need of.....necessities of life;.....in

heavy sorrow (check which).

The following persons should be seen with reference to church membership, Sunday School, Catechetical Class, or other work (state which)

Name.....

Address.....

Member's Removal Notice. Report promptly on back of this sheet, or in any other way, any change of your own address. This little matter will save much time and needless hunting and even expense.

If you personally desire an early call from the pastor to talk over matters reported above, or others, check here.....

Your name here.....

Address.....

St. Luke's Lutheran Church, 25th and K Sts., Omaha.

The pastor thanks you most cordially for this assistance.

INVESTING DOLLARS FOR THE CHURCH

Rev. Philip Wm. Thomas, pastor of Maple Hill Evangelical Church, of Pierson, Michigan, writes:

"Last year I passed out one dollar bills to all those who would accept them with this under-

standing. That they were to invest it and bring the earnings back, plus the one dollar, in the Fall (last). The result was that sixteen dollars passed out brought back over 300 per cent, or \$82.50.

"Our church is in the country and as we all know the farmer has been hard hit, thus making it extremely hard for pastors of country churches. We need more room and so this coming year right now we are making our survey for this (plan) we are asking the farmers to put in one-half acre of any crop he may choose and bring the proceeds to our Thanksgiving Service. Now the splendid thing about this is that every one is going to do it for our building fund. I might add also that one neighbor who does not belong to our church has promised to put in three acres of potatoes."

DRAMATIC HYMN SERVICE

Rev. Leroy M. Whitney, Rosebush, Mich.

"The Suppliant at the Cross"

Hidden Choir singing softly:

"Alas and did my Saviour bleed
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?"

(all four stanzas and chorus.)

Solo voice singing:

"Down at the Cross Where My Saviour Died."

As song finishes enter young woman slowly with dejected and weary attitude. She wears a long white robe. All lights off except on stage.

Young Woman: "Oh, I've wandered so far; I am weary, weary. Where can I find rest?"

Hidden Voice of Man: "Jesus said, 'Come unto Me and I will give you rest!'"

Young Woman (eagerly): "And peace?"

Voice: "Peace I leave with you, my peace I give unto you. You may have the peace that passeth knowledge."

Young Woman: "And what must I do to be saved?"

Choir singing:

"There is a green hill far away
Without a city wall;
Where the dear Lord was crucified,
Who died to save us all."

All lights now off as song finishes. The cross at center stage is illuminated. Suppliant (young woman) kneels in penitent attitude before the cross. Choir sings:

"Just as I am without one plea."
(except last stanza.)

Hidden Voice (piano continues to play softly "Just as I am"): "Let the wicked forsake his way and the unrighteous man his thought; and let him return unto the Lord for He will have mercy and to our God for He will abundantly pardon. Believe, that is, give thyself up to the Lord Jesus Christ and thou shalt be saved."

Choir sings last stanza:

"Just as I am Thou wilt receive
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
Oh, Lamb of God, I come, I come."

Printed Specialties for Pastors and Churches

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes, Easter and Mothers' Day supplies, and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

(During singing of this verse Suppliant slowly lifts face to the cross). Choir singing again as Suppliant with face lifted to the cross folds arms across her breast:

"Jesus keep me near the cross,
There's a precious fountain, etc."

As song finishes Suppliant rises with jubilant attitude and shining face and sings with the choir:

"Hallelujah, 'Tis done,
I believe on the Son, etc."

Then into:

"He lifted me."

Congregation joins Suppliant and choir in singing:

"In the Cross of Christ I Glory."

Benediction.

Lights.

Postlude: "Holy, Holy, Holy."

GIVING THE AUTOIST A "SCARE"

No owner of a car wants to find a police tag tied on his car but the ministers of Madera, Calif., have evidently had some experience in that direction. Rev. G. W. Bruce, of that city has sent us a card, about the size of the official card, which the Ministerial Union of Madera tied to every automobile in sight, and even on door knobs. This is what is printed on it:

YOU ARE ARRESTED

and instructed to appear at Religious Services, in the Church of your choice on "Go to Church Sunday," next Sunday. Sunday School, 10:00 a.m. Sermon 11:00 a.m., 7:30 p.m. Young People's Service, 6:30 p.m.

(Signed) Ministerial Union of Madera.

N.B.—Please leave this card on your car till after Sunday.

There is No Slump

in interest or enthusiasm, Summer or Winter, in the Church with a proper Publicity Program. Workable suggestion, adaptable to any Church, anywhere, within reasonable price range of every Church, everywhere, may be had by asking

GEORGE H. CROW

Maiden Rock, Wisconsin

REAL SERMON HELPS

Practical Sermon Outlines, 20 for \$1.00. Were not written to be sold, but have been used by myself in my own ministry. Will offer real help to busy pastors. Send silver dime for two samples.

SPECIAL

Bottle Sermon. A unique object Sermon of unusual interest. Can be used by anyone with the aid of a few bottles. 25c.

Money back if not satisfied

G. A. ECKSTRAND

Lostant, Ill.

PHONING PEOPLE TO CHURCH

E. P. Beebe, Assistant Treasurer, Iron Age Publishing Company, New York, N. Y., presents in "Presbyterian Publicity" the following plan to get people to church:

"Organize a squad of girls and young women" he says, "with a cheerful lilt to their voices. Divide among them a list of your church membership and adherents. Do not go outside of that. See that the phone numbers are given with each name. Give each girl typewritten instructions. Start to call up on Friday. This affords an opportunity to reach on Saturday those who were "out" the first day.

"On being given the number the young lady asks: 'Oh, Mrs. Blank, won't you please bring a friend with you to church on Sunday? The pastor is to preach a special sermon, the choir has arranged a fine program, and as it is ----- Sunday, we want to see the church crowded. Try and bring someone, won't you?' If asked 'Who is this talking?' the young lady replies: 'Oh, the Spirit of Rally Day' or 'Thanksgiving' or 'Christmas.' If not a special day, she says: 'One of the Go-Tell-Your-Friends Group,' and rings off quickly.

"Keep the identity of this squad as secret as possible. The psychology of it all is the unknown voice unexpectedly over the phone asking Mrs. B. to do something for someone else. Mrs. B. may not have been inside of the house of God for months. But we are not telling her so. The unknown voice appeals to her conscience and she will most likely be in church the following Sunday and probably not alone. It sets the still small voice of conscience at work.

"This plan has been tried out many times and on each occasion successfully. One pastor writes: 'The largest and most impressive communion service we ever had.' Another said: 'We tried it twice. Each time it filled the church to capacity.' It was used for a Health Sunday on a stifling July evening and filled the church. Tried for a Watch Night Service—the people stood up!

"While it can only be used once or twice a year, the results are cumulative. Folks who have dropped their church-going habits are stirred up and come back to the fold.

"Postal cards are mailed to those whose names are not in the telephone book.

"Besides the stimulating effect on attendance and the spiritual awakening of some individuals, a church with a 'Go-Tell-Your-Friends-Group' has an effective band of young and enthusiastic publicists who can be developed along varied lines."

Rev. F. B. Everitt, of the First Presbyterian Church, of Lewisburg, Penna., sends us this fine series of sermon topics framed by the young people themselves by means of a questionnaire. "This is a college town," he says, "and I find the questions appeal especially to that class."

These sermons were given Sunday evenings and the main theme was, "The Supreme Questions of Youth." The themes announced are:

- I. The Question of Deity.
 1. Is Deity a Necessity?
 2. Are We Facing a New Infidelity?
 3. Can Democracy Live Without the Concept of God?
 4. Duty, the Correlate of Deity.
- II. The Question of Balance.
 1. Is there Such a Thing as Normality in Man?
 2. What Constitutes a Well-Balanced Man?
 3. What is the Greatest Factor in Human Equilibrium?
 4. Is there a Place in the World for the Eccentric?
- III. The Question of Truth.
 1. What is the Real Value of Truth?
 2. What are Fundamentals? Do We Need Them?
 3. Is Truth a Matter of Reason or of Revelation?
 4. How Shall We Arrive at Truth?
- IV. The Service in Charge of the Young People's Societies.
- V. The Question of Amusement.
 1. The Significance of Alternating Periods of Life.
 2. Recreation, the Bulwark against Physical and Moral Reactions.
 3. Are there "Forbidden" Amusements?
 4. Is a Higher Recreational Level Possible?
- VI. The Question of Associates.
 1. Christ's Hungering for Companionship.
 2. Finding Your Chum.
 3. Breaking Evil Companionships.
- VII. The Question of Vocation.
 1. Fits and Misfits.
 2. Finding One's Place in the World.
 3. The Joy in the Right Calling.
 4. Are All Vocations Divine?
- VIII. The Question of Christ.
 1. The World-Hunger for the Real Christ.
 2. Who Was He and Have I Discovered Him?
 3. Why Did He Die?
 4. Canceling One Debt to Put Us Under Another.
- IX. 11:00 a.m. Communion Service with Public Reception of Members. Reserve now Friday Evening for Preparatory Service.



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X. The Question of the Church.

1. Is Institutional Christianity Necessary?
2. Has the Church Failed?
3. What Should be the Primary Work of the Church in this New Age?
4. Why Should I Join the Church?

HOW I FILE MY SERMONS

Rev. C. L. Moore, Cresson, Penna.

I notice in the February *Expositor* a request for information upon the "mechanics" of a preacher's life. I am interested in that myself and would be glad to learn of better methods. I offer my method of filing sermons.

My sermons are written upon paper $8\frac{1}{2} \times 5\frac{1}{2}$ inches in size, the same being one-half of, or a folded sheet of, typewriter-size paper. I begin writing on the inside of the first sheet, using both sides of the paper and add as many sheets of paper as I need. On the outside of the first sheet in the upper right hand corner I place the book, chapter and verse of text. Near the top center I place the title and beneath that the text written in full. Below this I mark "Place," "Date," "Time," and whenever I preach that sermon I fill out this data.

The sheets are bound together with ordinary paper clips and are filed in a letter-size filing drawer having a partition down the center of it. On the one side are filed Old Testament sermons and on the other New Testament sermons. Home made index cards separate sermons on different books, while those on each book are arranged according to chapter and verse. Thus knowing the text it is very simple to locate any sermon. The clips at the top have a tendency to cause the papers to sag. This can be overcome by inserting short strips of stiff pasteboard at intervals between them.

As I have found this system very useful to myself I am offering it to you to pass along thinking it may help some other minister. On some sermons I have indicated nature of contents beneath the filing index. This suggestion I receive from a study of the Lefax material.

A GOOD CHURCH STANDARD

The following ten items constitute a "Standard" to aim at. Such a list would be appropriate for your Easter calendar. This was used at Aurora, Illinois.

1. The life of each member consecrated to God, Romans 12:1.
2. Every physically able member at church at least once a week, Acts 2:41:47.
3. Each member contributing conscientiously to the support of the Church and its work, Mal. 3:8-10; Matt. 23:23.
4. Every physically able member present at and taking part in the prayer meeting, Matt. 5:16; Isaiah 43:10.
5. Family worship in each home, Psalm 5:3; James 5:16-18.
6. Distinctly Christian literature in each home, Isaiah 50:4; Acts 7:22.

The Man Whom the Years Forgot

Read this little pamphlet at our expense. Also remember to tell us all your printing needs. Stock cards and folders for all occasions. Proof sheets upon request.

McCLEERY PRINTING CO.

Room 200—8 West 43rd St.

Kansas City, Mo.

7. Each physically able member doing some definite work in the church, 1 Cor. 15:58; James 2:14-26.

8. Each member a careful and constant Bible student, 2 Tim. 3:16-17; 2 Tim. 2:15; John 5:39.

9. Each member an enthusiastic and well-informed supporter of missions, Mark 16:15; Matt. 28:19-20.

10. Each member devoted to the winning of souls to Jesus Christ and his Church, Prov. 11:30; Daniel 12:3; James 5:20.

EXTRACTS FROM CHURCH CALENDARS

First Presbyterian Church, Cedar Falls, Iowa, uses three pages each week for news items about the church. No information is given about the order of worship, topic of sermon or choir numbers. The pastor says no one misses such information and he needs the space for more important matters.

* * *

Confessing Christ—"Resolved, That in the Presbyterian church no acceptance of the doctrines of the church is required of any communicant beyond a personal faith in Jesus Christ as Son of God and Saviour of the world, and a sincere acceptance of Him as Lord and Master."—*Adopted by General Assembly, May 26, 1900.*

* * *

When You Come to Church—Do you cultivate an eye to detect the stranger? He is always there. He does not always have the nerve to hunt you up and introduce himself. You must not blame him for being backward.

It is your privilege and duty to make at least one stranger glad that he made his way into this House of God.

If each one of us would do this much what a reputation our church would have for friendliness.

Let us be brave enough to neglect each other whom we meet so often, while we cultivate the acquaintance of one whom we have never met.

Let us study the art of making the stranger feel at home with us.

* * *

This is Our Father's House—

Feel at home.
Enter expectantly.
Breathe prayerfully.
Relax restfully.
Worship soulfully.
Greet strangers cordially.
Leave thoughtfully.
God never faileth.

—From calendar of Grace Presbyterian Church, Peoria, Ill.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

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The National Religious Press
Grand Rapids, Mich.

A series of 13 letters, written by an Indianapolis minister, is now available for your church advertising. The series includes features on special days as Easter, Mother's Day, Memorial Day. The letterheads are appropriately illustrated with envelopes to match, and you may have help in making up your letter, or have your own letter printed ready for mailing. If you have a mailing list, and submit it to the National Letter Service, the envelopes will be addressed. An advertisement of this service in this issue. Readers who have addressed inquiries to Lance A. Mantle during the past months will appreciate the extension of this service.

A SUGGESTED SERVICE

1. The church is a court room.
2. The case to be tried: "Did Jesus rise from the dead?"
3. The audience is the jury.
4. All the witnesses—the eleven disciples, the women, the soldiers, Paul, several to stand for the 500 "brethren," to be represented by the best talent, in costume if practicable.
5. If possible have a real judge to preside.
6. If possible have a lawyer to examine the witnesses though the pastor himself may act as state's attorney. Examine the witnesses for the most striking evidence. This can be done without being tedious, but will require skill and intimate knowledge of the resurrection story.
7. When the evidence is all in let the judge charge the jury showing that faith only requires evidence "beyond a reasonable doubt."
8. A man of ability and with good strong voice has previously been appointed as foreman. At the end of the five minutes the verdict is called for. The foreman rises and says, "Your honor, upon having weighed the evidence as brought out in the case before us, we are fully persuaded that Jesus rose from the dead." The judge: "Do all the jury concur in this verdict? If so, rise to your feet."

Probably the whole audience will rise, many for the first time confessing in this way their faith. At this extremely vital point the pastor will say, "Let all the people say, 'Now is Christ risen from the dead,' Amen!" Then he shall say: "If thou shalt confess with thy mouth the Lord Jesus (RV. is better) and shalt believe in thine heart that God hath raised him from the dead, then thou shalt be saved." Thus some will receive assurance for the first time.

It is only a suggested outline, which any pastor can carry out with necessary modifications. I myself tried it successfully with my Indian congregation last Easter. If the judge and the lawyer

are not available the pastor can merge in himself the two roles.—*Rev. W. N. Price, Bishop, California.*

EASTER MUSICAL SERVICE

For Easter evening or for the Sunday evening after Easter the following service of music is very effective. It was worked out and used in the North Presbyterian Church of Binghamton, New York.

1. Prelude—"Adagio," by Beethoven.
2. Why Are We Sure of Immortality? Hymn "I Know That My Redeemer Liveth," sung by choir and congregation.
3. Anticipations of Immortality—
 - (a) "One Sweetly Solemn Thought," rendered by the organ with the French horn as solo stop.
 - (b) "My Ain Countrie," sung as a contralto solo.
 - (c) "Will There Be Any Stars in My Crown?" sung as a tenor solo.
4. Prayer.
5. Tennyson's "Crossing the Bar," rendered by the organ with the harp as solo stop.
6. Offertory.
7. What Heaven Will Be Like.
 - (a) A time of meeting our Lord—"Jesus, These Eyes Have Never Seen," sung by choir and congregation.
 - (b) The Home of the Soul—"I Will Sing You a Song of That Beautiful Land," sung as a baritone solo.
 - (c) A Time of Reunion with Loved One Gone Before—"O Mother Dear, Jerusalem," rendered by the organ with flute as solo stop.
 - (d) A Time When Mysteries Are Cleared Up—"Some Day We'll Understand," sung as soprano solo.
8. Address—What We Take With Us Into the Next World.
9. The Triumphant Christ—"Crown Him With Many Crowns," sung by choir and congregation.
10. Benediction.
11. Chimes played, "In the Sweet By-and-By."

—J.E.R.

STIMULATION

Rev. Charles B. Snider, of South Portland, Maine, writes: "Once again I must express my appreciation of *The Expositor* for all it means to me. It is a splendid magazine and so fruitful of ideas, which after all seems to be the greatest service such a publication can give. It is not ready-made material, but stimulation that most preachers' brains require, I think. Thanking you and wishing you all success."

If you have any sour grapes in your system, make 'em into preserves.

Some people, when they dress in the morning forget to put on their smile.

We must be as courteous to a man as we are to a picture, to which we are always willing to give the advantage of a good light.

Life is full of dangerous crossings, and conscience is the flagman.

Weak characters go around difficulties; strong ones, through them.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

THE DIVINE CONQUEROR'S VICTORY OVER DEATH

An Easter Study

When Jesus responded to the appeal of the sorrowing sisters, coming all the way from far Bethany beyond the Jordan to Judean Bethany by Jerusalem that he might wrest Lazarus from the grasp of Death, he gave to Martha and Mary the divinely declared in all the Bible, John 11: 25, 26, concerning the Christian's rising from the dead. And in Christ's procedure as he called his dead friend back from the sepulcher of decay, he actualized in the sight of the centuries the vital realities of man's ultimate resurrection.

Beginning at verse 33 we will scrutinize the Greek record of this whole transaction, Christ's raising of Lazarus; for this thrilling incident may be regarded as the very concentrate of Easter's message.

John 11:33. *Iehsous oun hohs eiden autehn klaiouan, kai tous sunelthontas auteh Ioudaious klaiontas, enebrimehsato toh pneumati kai etarakasene heauton*, Jesus therefore as (he) saw this (one) weeping, and the coming-with-her Jews (women) weeping, he flamed-with-indignation (in) the spirit, and stirred-up himself (to strong excitement.)

It will be seen at once that this absolutely literal translation differs in a remarkable manner from the Authorized version; and in that difference is found a wonderful thing. Looking at the marginal reading of the American Revision we see, instead of "groaned in the spirit," the words "was moved with indignation in the spirit." What can that mean? As Jesus saw Mary and her Jewish women friends weeping "he was moved with indignation of the spirit"; Against what or whom is Jesus blazing with indignation, his spirit leaping in strong excitement? Not against the grieving sisters, surely. Not against the sympathizing friends from Jerusalem, come to mourn with those stricken sisters. And there is no one else to call out his divine wrath in this case, for Lazarus has not perished by violence but has died a natural death in his own bed at home. Why then is Jesus aflame with indignation, his spirit stirred to its depths with intense excitement? Against whom, or what, his wrath?

Now, the word *enebrimehsato* is from *en* (at, against), and *brimaomai*, to be wrathful, furious; as of wild beasts roaring with rage. This verb appears in the New Testament only a very few times, and in each case with either milder or more intense signification of indignation. In Matthew 9:30 (*enebrimehsato*), and in Mark 1:43 (*embrimehsamenos*), the word is translated "straitly (or sternly) charged" men who had been healed not to go out and cause him trouble by blabbing the report around. Even in these cases there is

definite though somewhat mild expression of indignation, growing out of the trouble Jesus was having in getting healed ones to obey his orders for silence. He felt a certain indignation that people should receive his healing and then deliberately disobey his instructions. But the sense of wrath or indignation is much stronger in Mark 14:4, 5, "But there were some that had indignation," literally "roared at her" for wasting the alabaster cruse of costly ointment. And in John 11:33, 38, the word *enebrimehsato* clearly has the strongest possible sense of indignation, "wrath," blazing with indignation." So likewise with the words, *kai etaraksen heauton*, "and he troubled himself," Revised margin. The verb *etaraksen* comes from a word meaning to stir up, as a tumult in a city; hence (with *heauton*, himself), to stir up tumult or strong excitement in one's own breast.

The full statement of verse 33 then is this, that as Jesus sees the sisters weeping, and the Jews weeping, and realizes the human anguish of sorrow set forth in this typical scene of bereavement and heartbreak, his wrath and indignation flame up, his spirit leaps with intense excitement, as he comes to the rock-sealed tomb.

Yes, but the question still lies unanswered: Against whom or what was the wrath of the God-man blazing?

Did you never, as a pastor, stand beside an open grave, heart-broken mourners around you, woe in every face, anguish echoing in every sob; nor feel some strong fury of hate flame up in your heart against this cursed thing, Death, that has caused such agony to the human heart? . . . never find your whole soul flaming with wrathful indignation against that cruel enemy, Sin, "which brought death into the world, and all our woe?" . . . never feel a hot, holy anger burn through all your being against that arch-fiend, Satan, who brought in the Sin, which itself brought Death? If such experience has been yours, you have had a dim intimation of the divine wrath against Death, against Sin the source of Death, against Satan, the malefic First Cause of both Sin and Death, which flamed and blazed in mighty wrath in Jesus Christ at the grave of Lazarus whom he loved. And it is unto the grapple with Death and Hell, into which he will forthwith fling his soul, that Christ's spirit leaps up in strong excitement.

So we have found the solution of the problem, the answer to that unanswered question: Against what or whom was Jesus blazing with indignation, and his spirit leaping in passionate excitement?

Now this, the Authorized Version missed utterly, interpreting *enebrimehsato* as subjective, "groaning;" Goodspeed also missed it; so did Moffatt. Only the American Revision gives it,

and that in the margin, as hardly knowing what to do with it.

But why did those other translators miss this true translation given in the margin of the American Standard Version? We do not happen to know what Greek lexicons the King James translators made use of; but may it not be that those translators, seeing no New Testament fitness in the classic meaning of *brimaohmai*, "to roar with rage," fell back upon an assumed secondary meaning, "to groan," as with mental anguish?

Follow over now to verse 38. *Iehsous oun palin embrimohmenos en heautoh, erchetai eis to mnemeion*, Jesus therefore again flaming with indignation in his soul ("in himself") comes unto the burial crypt.

We are now at the crisis and culmination of this supernal scene. The God-man faces his mighty antagonist, Death! His whole being is ablaze with holy wrath, as he approaches this preliminary and prophetic encounter with that "last enemy," whom some time, but not yet, he is utterly to destroy.

We dare not seek to see within the veil, nor try to picture to ourselves that unseen clash when the God-man grapples in spirit with the invisible "Prince of this world," and wrests from Death this human spirit seized four days ago. But we are permitted to see the external proceedings, and the event which proclaims the divine Conqueror's victory over Death.

"Lazarus, Come Forth!"

"Defeated Death stands sullen by."

"And He That Was Dead Came Forth!"

Glorious prophecy and foretokening of that crowning day that's coming bye and bye, "in the which all that are in the graves shall come forth!" For in very fact, by his raising Lazarus from the dead but a few short weeks before his own triumphant resurrection, Christ did actualize in the sight of the centuries the vital realities of man's ultimate resurrection through the God-man's victory over Death.

Other Easter Themes

Now that we have followed through to the end of this supernal scene, let us retrace our steps to find other Easter texts and themes. Verse 34 gives rather the text for a brief funeral address. *Kai eipen, Pou tetheikate auton? Legousin autoh, Kurie, erchou kai ide*, And he said, Where have-you-placed him? They replied to him, Lord, come and see.

"Where have you laid him?"—that brother, father, son of yours. Have you laid him in this cold, dark grave digged in the earth? Nay, not so; though that which is of the earth has indeed been restored to earth again. But where have you laid *him*, the dear one himself? Into the arms of Jesus, on the breast of Jesus, there have ye laid him. And there shall he rest sweetly unto the resurrection day. "Wherefore comfort one another with these words."

Verse 35 also is suitable for a funeral occasion: *Edakrusen ho Iehsous*, Jesus wept! Shortest verse in the Bible, but rich in grace and consolation. Jesus loved, Jesus sorrowed, Jesus sympathized.

He knows, and knowing our sorrow he is ready to comfort.

Let us suggest, however, a yet wider theme embalmed in these two words, "Jesus wept." Read for Scripture lesson Christ's weeping over Jerusalem, and his weeping at the grave of Lazarus; then from this text, "Jesus wept," draw the theme, *The Sacred Tears of Jesus*. A not inappropriate introduction will be the story of the Peri who, sent to find the most precious thing on earth as "open sesame" to the gates of heaven, brings the tear of a repentant sinner, and thus gains entrance to the City of Life. But beautiful as was the poet's thought, here are jewels rarer, tears more precious by far, the sacred tears of the Son of God.

For two things only Jesus wept over man:

1. Jesus Wept over Human Sorrow!

2. Jesus Wept over Human Sin!

And why? And to what results? This should be found a most appealing and spiritually effective theme. There will be place in it too, for a wonderfully beautiful apostrophe, addressed to those holy memorials of divine love, The Sacred Tears of Jesus!

But verses 25 and 26 are the great ones. *Eipen autoh ho Iehsous, Egoh, eimi heh anastasis kai heh zoeh*, Spake to her (the) Jesus, I myself am the resurrection and the life. *Ho pisteuohn eis eme, kan (kai ean) apothaneh, zehsetai; kai pas ho zohn kai pisteuohn ais eme, ou meh apothaneh eis ton aiohna*, The one believing in me (yea), even if he be dead, (he) shall live; and every one living and believing in me, (he) shall not die, not unto the Eternity.

1. The Son of God is **The Life**: the Divine Source and Fount of Life Itself.

2. The Son of God is **The Resurrection**: the only Restorer of Life Eternal to those who have lost it through sin.

3. Trust in the Son of God is **The Channel**, through which alone Life can come to mortal man.

4. He who receiveth Life through that Channel shall have fulness of Eternal Life so long as that Fount of Eternal Life, **The Son of God, Shall Live!**

5. "Believest Thou This?" "This is life eternal!"—*R.C.H.*

IS LIFE WORTH LIVING?

Is life worth living? Yes, so long

As there is a wrong to right,

Wail of the weak against the strong,

Or tyranny to fight.

Long as there lingers gloom to chase,

Or streaming tear to dry;

One kindred woe, one sorrowing face

That smiles as we draw nigh.

Long as a tale of anguish swells

The heart and eyes grow wet,

As long as faith with freedom rings

And loyal hope survives,

And gracious charity remains

To leaven lowly lives;

While there is one untrodden tract

For intellect or will,

And men are free to think and act,

Life is worth living still. —*Author Unknown.*



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PALM SUNDAY SALUTATIONS

1. "This is the generation of them that seek him, that seek thy face, O Jacob."

2. "Lift up your heads, O ye gates, even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of Glory."

3. "And the multitudes that went before, and they that followed, cried, saying: Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Matt. 21:9.

PALM SUNDAY INVOCATION PRAYER

With reverent and hopeful hearts we would come before thee this triumphal day, our Father. We would join with the children of the olden time in saying, "Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

We come also conscious of our sins. We have not been helpers of thy kingdom as much as we should have been. We have failed of making thy cause our cause, thy kingdom our kingdom, thine interests our interests. But we thank thee that there is forgiveness with thee that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified.

But, O our Father, we would pray thee especially on this day so prophetic of triumph, hasten the coming of thy kingdom upon earth, and draw the whole world into willing obedience to thy blessed reign. Overcome all the enemies of Christ, and bring low every power that is exalted against him. Cast out all the evil things that cause wars and fightings among us, and let thy Spirit rule the hearts of men in righteousness and in love. Establish every work that is founded on truth and equity; let thy kingdom come and thy will be done on earth as it is done in heaven, and fulfill all the best hopes and desires of thy people. We ask in the name of Christ, our Saviour. Amen.

A PRAYER FOR PALM SUNDAY

O God, whose Son for the salvation of mankind came down from heaven, and when the hour of his Passion was at hand willed to enter into Jerusalem riding upon an ass, and be hailed as King by the multitude; increase the faith of them that trust in thee, and mercifully hear the prayers of thy supplicants. Let thy blessing come upon us, and grant that as the Hebrew children met thy Son our Lord Jesus Christ with branches of palms in their hands, crying, "Hosanna in the highest!"

so may we also with good works go forth to meet Christ, and attain to everlasting felicity. Through Jesus Christ our Lord. Amen.

GOOD FRIDAY SCRIPTURE SALUTATION

"Ye were not redeemed with corruptible things such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." Peter 1:18, 19.

EASTER SCRIPTURE SALUTATION

1. "Now is Christ risen from the dead and become the first-fruits of them that slept."

2. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

3. "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God."

4. "O death, where is thy sting? O grave, where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

5. "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again to a living hope by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3.—R.V.

EASTER INVOCATION PRAYER

Our dear Lord and Saviour, who on this first day of the week didst rise again from the dead, raise up our souls, we pray thee, into newness of life, granting us repentance from dead works, and planting in us the likeness of thy resurrection. Redeem us from everything that would hinder the fulness of our communion with thee. Quicken every dead and sleeping power in our souls. Remove far from us the impurity that clouds our vision. Forgive our sins. Cleanse our hearts. Strengthen us for battle against evil. Release us from the pride which blots out thy glory. Give unto us the lowliness by which we may enter into the secret place. Lift our thoughts into heavenly places in Christ Jesus. May our minds be possessed by the Spirit of our Lord. Let our prayers and our devotion be in accordance with thy holy will, and at the end of the way may the flowers and fruits of the Spirit be abundant in our lives. Through Jesus Christ our Lord. Amen.

EASTER PRAYER

Almighty and most gracious God, we humbly pray that the holy memories of this season may awake our hearts to gratitude and praise. Save us from living in the mere outsides of the festival, celebrating our Easter without communion with the risen Lord. May the Saviour not be crowded

out by the power of worldly distractions. May we not be in bondage to any worldly custom and fail to find the glorious liberty of the children of God. May this Easter Day be radiant with the light of life. May we know the power of the resurrection. Lift us up from the death of sin and from the slavery of selfishness into the joyful life of communion with Christ. May we find that the Saviour, who broke the bonds of death, can break the bonds of our servitude and set us free. We pray that the glory of the risen Lord may shine into all hearts that are held in the darkness of bereavement. May the Lord come to a sorrowing people like the sweet morning after a night of storm. Grant that all who are trembling in their faith may have their trust confirmed. Guide us so that we may feel our feet upon the Rock. Lead us from mere opinions into strong convictions, and from fleeting emotions into ceaseless praise. Put a new song into our mouths, and may we witness to the power of thy grace by the strength of our peace. May we rise with Christ Jesus into heavenly places, and even now sit with him on his throne. Amen.—*Rev. John Henry Jowett, D.D.*

PRAYER FOR EASTER SUNDAY

Our hearts triumphantly exclaim, Hallelujah, as we recognize the glad fact that Christ the Lord is risen today. The grave with its chill and gloom no longer holds our Saviour captive. He is the Lord of Life, and as such we worship him. Accept, O Christ, our songs of rejoicing which we raise on this glad day. We praise thee for all the hope which comes into life with the assurance that thou art our risen Lord. Our hearts are comforted in the darkest moments by the sure knowledge that thou hast taken our loved ones into thine own presence. They are forever with the Lord; and there, when our earthly labors are over, we may again meet. Lead us, our Saviour until we are privileged to greet thee in thine endless glory. Amen.—*Rev. W. J. Hart, D.D.*

IMMORTALITY—EASTER

Eternal Father, thou knowest what is in all our hearts—the questions that haunt betimes, the longings that make us pensive, the partings that make us forlorn. Teach us the mighty truth that thou livest in us and we in thee, in whom there is no death, but only life forevermore. Make us aware that in the shadow of Life there hides a love greater than we can think or know, and that it hath in its keeping the loves and fellowships of our mortal years. May this vision abide in our hearts and grow, until the deep wounds of parting are healed in the assurance of reunion.

Since thou hast given us this hope, purify us and make us worthy of its promises. Search us this day, O Lord; cleanse us of all that is unholy and untrue, that we may not be unworthy of those who live in thy clearer presence. We do not ask to see what thou hast veiled from us here but only that no stain of sin or shame may blur in us a hope which turns our sorrow into prayer. This must be in accord with thy wise and holy

will, whatever else thy wisdom may hide from us for our greater good.

Lord, in thy loving kindness we trust, content to toil in the fields of time, awaiting the will of Him who is able to do for us exceedingly abundantly above all we can ask or dream. Unto him be the praise of our obedience, and the thanksgiving of our love, until the morning dawns. In his name, Amen.—*Rev. Joseph Fort Newton, D.D.*

EASTER PRAYER

O, Thou Gracious Giver of Life, we are thrilled by the thought of the new life that is nestling beneath the heart of mother nature, waiting to be born. Soon the icy north winds will lose their rigor and the gentle south winds will kiss the trees and the flowers into radiant life. Then, O Master, we shall see in the green dress of the lovely trees and in the fragrant blossoms, the everlasting truth that out of the winter of death shall come life immortal.

We tremble when we think of the winter that may come, but the thought of the summer time in the "Homeland of the Soul" fills our cups with joy. Because thou, O Christ, art alive, we shall live also, according to promise.

Help us to make ready for the winter that may come, so that we may pass serenely through it into the springtime of that new life which shall be eternity-long. Give us fresh evidences of a blessed immortality this Easter-tide, and lift our lives to high levels of faith and usefulness. We ask for thy name's sake. Amen.—*Rev. Henry E. Walthey.*

SERMON TOPICS

Zion Lutheran Church, Edward Capewell, Pastor.

Why Christianity is Conquering.

Jesus, the Universal Saviour of Mankind.

A Word of Hope.

From Jehovah to a King.

(We like the hopeful, cheerful, atmosphere of these topics. Too often sermon subjects are depressing and repelling to young people.)

* * *

Grace Baptist Church, Brooklyn, N. Y. Rev. Edward Stacy Harrison announces a series of sermons on the "Typical Books of the Bible." His first four are Hosea, Psalms, Mark, John.

* * *

First Baptist Church, Medina, N. Y.

Influence of the Bible

The Bible and Salvation. 2 Tim. 3:10-17.

The Bible and Worship. Psalms 136:1-26.

The Bible and God. Luke 15:11-32.

The Bible and Christ. John 20:26-31.

The Bible and Conduct. Psalms 119:9-16.

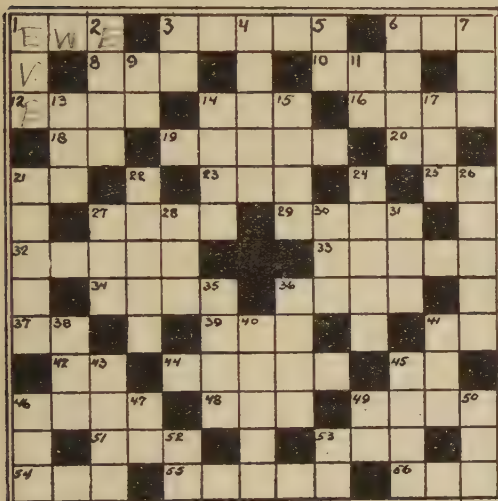
The Bible and the Church. Acts 2:37-42.

The Bible and Service. Luke 10:25-37.

ONE OF BEST

Rev. Leon Williams, of Donna, Texas, writes: "I consider *The Expositor* one of the best religious magazines published."

PASTOR AND THE YOUNG PEOPLE



BIBLE CROSS WORD PUZZLE

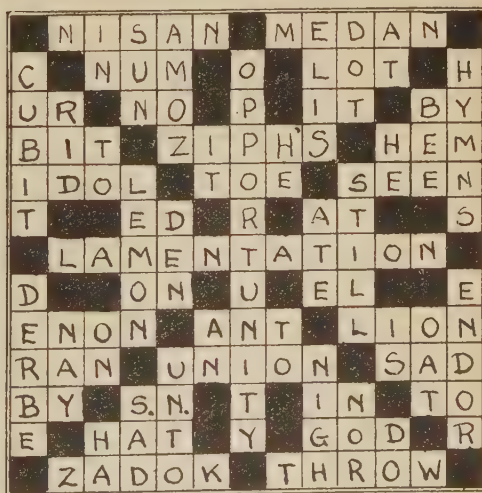
Horizontal

1. Female sheep. 2 Sam. 12.
3. Small piece of money (Plu.). Mark 12.
6. A grain. Ex. 9.
8. Part of the foot. Da. 2.
10. Child of Lod. Ezr. 2.
12. Name of a tower. Gen. 35.
14. Son of Jether. 1 Chron. 7.
16. Son of Eliphaz. Gen. 36.
18. Part of verb, Be. Gen. 15.
19. Warning. Num. 10.
20. Name of an Altar. Jos. 22.
21. Indefinite Article. Num. 10.
23. Exclamation. Isa. 44.
25. Son of Peleth. Num. 16.
27. So. Gen. 2.
29. What Naomi wished to be called. Ruth 1.
32. A tribe name. Num. 1.
33. A king smitten by Joshua. Jos. 12.
34. Smitten by Chedorlaomer. Gen. 14.
36. Where Moses was buried. Num. 32.
37. Place where. Gen. 19.
39. Indebted. Rom. 13.
41. Part of verb, Be. Luke 10.
42. A conjunction. Ps. 7.
44. Part of the body. 1 Cor. 1.
45. A conjunction. Gen. 31.
46. Child of Shobal. Gen. 36.
48. Consume. Matt. 12.
49. Son of Joktan. Gen. 10.
51. Males, 1 Cor. 2.
53. Anger.

54. Part of head. Matt. 6.
55. Makes accessible. Eze. 46.
56. Moisture. Jud. 38.

Vertical

1. Beguiled by Serpent. 2 Cor. 11.
2. Where Samson dwelt. (Jud.) 15.
3. Personal pronoun. Gen. 22.
4. Where Israel camped after Tahath. Num. 33.
5. Thus. Gen. 25.
6. City where Paul was captive. Acts 28.
7. To mistake. 2 Chron. 33.
9. A conjunction. Gen. 31.
11. A negative. Ex. 3.
13. Son of Bilhah. Gen. 35.
14. Exclamation of sorrow. Num. 12.
15. Shem's son. Gen. 10.
17. Disturbance. Mark 5.
21. A river of Damascus. II Kings 5.
22. Belonging to father of Aram. Gen. 10.
24. A prince of Midian (Pos.). Jud. 7.
26. Ancestor of Joseph. Luke 3.
27. Definite article. Eze. 24.
28. One of Solomon's stewards. 1 Kings 4.
30. Longevity. Job 5.



SOLUTION FOR LAST MONTH'S PUZZLE

31. Commotion. Mark 5.
35. Burrowing animal. Le. 11.
36. Home of birds. Isa. 16.
38. A metal. Eze. 22.
40. To make cloth. Isa. 19.
41. David's chief minister. 2 Sam. 20.
43. Renown. Jos. 6.

45. Son of Boaz. Ru. 4.
46. Singular number. Gen. 2.
47. Personal pronoun. Matt. 10.
49. Conjunction. Gen. 31.
50. Rule. Rom. 2.
52. Where Amon lived. Jer. 46.
53. Part of verb Be. Matt. 24.

BIBLE STORY FOR EVERY DAY MAY

Story of Samson

1. Judges 13:1-25. The Angel's Visit.
2. Judges 14:1-9. Samson and the Lion.
3. Judges 14:10-20. Samson's Riddle.
4. Judges 15:1-20. Samson's Adventures.
5. Judges 16:4-22. The Strong Man Conquered.
6. Judges 16:23-31. Samson's Revenge.

Story of Ruth

7. Ruth 1:1-22. Ruth's Choice.
8. Ruth 2:1-16. The Beautiful Gleaner.
9. Ruth 2:17-23. Finding a Relative.
10. Ruth 4:1-9. Boaz in Court.
11. Ruth 4:10-17. Ruth's Marriage.

Story of Samuel

12. 1 Sam. 1:1-18. Hannah's Grief and Promise.
13. 1 Sam. 1:21-28. Little Boy Given to God.
14. 1 Sam. 2:1-10. Hannah's Song.
15. 1 Sam. 2:12-17. Bad Citizens—Grafters.
16. 1 Sam. 3:1-18. Samuel Given a Message.
17. 1 Sam. 8:10-22. What the King Will Do.
18. 1 Sam. 12:1-5. An Honest Governor.

Story of Saul

19. 1 Sam. 9:1-18. Saul's Search.
20. 1 Sam. 9:19-27. Saul Dines with Samuel.
21. 1 Sam. 10:1-24. Saul Chosen King.
22. 1 Sam. 13:1-14. Saul Rejected.
23. 1 Sam. 14:1-46. Jonathan's Victory and Peril
24. 1 Sam. 15:1-16. Victory Over Agag.
25. 1 Sam. 15:17-31. Samuel's Rebuke.
26. 1 Sam. 28:4-25. The Witch of Endor.
27. 1 Sam. 31:1-13. Saul's Death.

Story of David

28. 1 Sam. 16:1-23. David Chosen King.
29. 1 Sam. 17:1-11. Goliath's Defiance.
30. 1 Sam. 17:12-27. David Hears Goliath.

Bible Knowledge

The historical, non-sectarian, study of the Bible by Will H. Evans, has filled a long-felt need of Sunday School workers throughout the world. For fuller information write
EVANS PUBLISHING CO. Bonham, Texas

CONSIDER THE SUNDAY SCHOOL

A pastor serving a large and important church in one of the influential and growing cities of central New York stated that while his church had probably the most beautiful building in the city, a lovely specimen of architecture, and while it is relatively new, yet it might as well have been built fifty or seventy-five years ago as far as any adaptation to modern Sunday School work is concerned. The building committee made careful plans for a delightful place in which they might worship; and the people generously contributed

their money to make possible such a building. Yet, apparently, they gave no thought to suitable and comfortable surroundings amid which their children might receive religious instruction week after week.

This is sadly and unfortunately true in a large number of cases. Happily, however, an increasingly large number of people are coming to realize that the children and young people deserve attractive rooms in which to meet for class work, and places of seclusion adapted to the convenience of the teacher and the class. Hence the building of suitable chapels for Sunday School purposes is on the increase. Sunday School workers and parents can do much to remind building committees that such equipment is needful and worthy of most careful consideration. The child and the teacher of the future must have a better chance in this respect than many children and teachers have had in the past.—*Rev. William J. Hart, D.D.*

MAPS IN SUNDAY SCHOOL

As one stands in the Intermediate Department of the First Presbyterian Sunday School of Buffalo, New York, and faces the platform, he notices a map of the Mediterranean world back of the superintendent. It does not hang as do most maps, neither is it tacked up. This map is painted on the wall as a feature of the room decorations.

The Intermediate Room is back of the church auditorium, and where the wall of the church is hollowed out for the pulpit, in the Sunday School room the wall swells out in a curve. The map is painted on this curve and must be at least ten feet long and seven or eight feet high. It shows the Mediterranean world. That is, it includes practically all of the ancient Roman Empire. Looking at the map, the pupil can see not only the Holy Land, but Asia Minor, Greece, Italy and Spain. He can see the world of St. Paul and the scene of his ministry as well as the world in which our Saviour lived.

Most Sunday Schools do not make enough of maps, but the Buffalo school is the only one known to the writer where a map is painted on the wall and is so ever before the pupils.—*Rev. J. E. R.*

THE OPENING SERVICE OF THE SUNDAY SCHOOL

Rev. Chas. J. Christianson, Frank Island, Neb.

We appointed a competent committee and this committee arranged a series of topics under one central theme, viz.: "Christian Citizenship." The topics were so arranged as to recognize the special holidays, and large events of the year. The Sunday School then appointed four committees one for each quarter, to arrange detailed programs for the topics selected. This program was about 15 minutes in length, and included all of the opening service except announcements. The committee usually arranged for different classes and individuals to take part on this program, and they were prepared. At the close of the year we felt that we had had a good year's work in the opening services of our school and voted to continue.

Just before deciding upon the new theme and topics for the coming year, we discovered the "Golden Deeds" system, used in the opening services of the public schools of Lexington, Kentucky, for over fifteen years. In this system the school children brought poems, pictures, or told incidents to illustrate the theme of the day. The themes were such as cleanliness, neatness, politeness, obedience, gratitude, honesty, self-control, etc. The service lasted about ten minutes. All were free to bring their contribution. Then all in the school room voted on who had best illustrated the subject of the day, and that contribution was then kept in a book of "Golden Deeds." Mr. M. A. Cassidy has written a book entitled "Golden Deeds," published by Bobbs Merrill Company, that explains the system in detail and its constructive value in teaching.

We adopted this system in our church school, using the same topics for the year. Two different classes were scheduled to present a poster each Sunday, that is two posters on the topic for that day. The posters nearly always had pictures and printed matter illustrating the topic. Each member of the class was to gather material and then the class meet some week evening and arrange the poster. Poster paper of uniform size was furnished by the school. All departments took part except Beginners and Primary. This gave each class one poster to prepare each quarter. They knew in advance their time and topic.

Some representative of the class making the poster was given about three minutes to call attention to the points of the poster illustrating the theme. Nearly all these posters were artistic productions and we have kept them. The details of the program for opening service were arranged by four committees, one for each quarter, the same as the year before. The theme of the service was always the same as the theme of the poster. Thus we felt our opening service was true to the principles of constructive teaching and varied. Some things were however in each program, one was the memory song, another was a devotional prayer song preceding the prayer service, and the announcements.

A Story to Tell

I AM THE AMERICAN EAGLE

High, high, high on a rocky cliff I live, far, far up, near the sky, near the sun, where the strong, loud wind rushes and roars past our nest. I am the King of the Birds.

I spread my wings in the sun, and look far, far down to the earth, where you silly little people go running about on your silly little business.

Ho! I am the American Eagle!

I stand on your American money—on your dollars, on your half-dollars, on your quarter-dollars. Do you know why?

Nearly one hundred and fifty years ago, when George Washington was President, he and other wise Americans wanted a sign for the United States. So they made the American seal.

They set me on the American seal because I am strong and because I am American and because my eyes see far, far, far. They put an olive branch in my right claw because Americans should love peace. They put arrows in my left claw because Americans should fight when they must. The red of the shield on my breast means that Americans must be brave. The white means that Americans must be pure. The blue means that Americans must be fair.

Ho! I am the American Eagle!

I stand on American money to remind Americans that it is better to be brave and pure and fair than to be rich.—*Delineator*.

THREE SUNDAY SCHOOL AIMS

According to the annual report of the Superintendent Joseph A. Blant, the First Baptist Sunday School of Syracuse is placing emphasis upon three objectives.

First of all, of course, the school stresses the religious training of all those who come into the membership of the school. The aim is to mold the pupils "into lives of character and usefulness, with Jesus and his useful life as the ideal, and his saving grace as indispensable to their salvation. Through the teaching and special appeal, many of the lives of our members have been surrendered to Christ and some quite definitely committed to his service."

The First Baptist Church has a gymnasium and very naturally a second objective of the school is the physical training of the young people. "Nearly every night in the week the gymnasium is used by groups of boys or girls or young men for a program of physical development. Especial stress is placed upon the Boy Scout movement as supplementing the work of the Sunday School."

A third notable characteristic of the First Baptist School is its social activities. "Scarcely a week passes during the year without several social events by departments or classes. In the winter many houses are open for this purpose. Frequently we find ourselves flitting to different parts of the city to attend two or three class socials of an evening. The summer season finds us engaged in picnics, outings, hikes, and camping, which are all helpful in a school's program."—*Rev. J. E. R.*

THE CHILDREN'S SERMON AND SUNDAY SCHOOL ATTENDANCE

Emma Gary Wallace, Auburn, N. Y.

It seems to be an almost invariable rule, that where a Children's Sermon forms part of the Sunday morning worship, that Sunday School attendance is larger and more regular in character, than where the children are not given this recognition.

When we come to analyze the situation, it seems to be logical after all. The Junior congregation is able to understand and enjoy part of the service which is addressed to the older people, but the portion which is prepared and delivered to them, and which touches their plane of experience and understanding, naturally holds them more closely

n point of attention, and is anticipated from the moment service begins.

Then, it is a fact that the pastor who is constantly on the alert for lessons and illustrations to bring on Sunday morning to his Junior congregation, himself develops in point of sympathy with them. His style necessarily takes on the clarity of simplicity, and even in his messages to his adult audience, he will continue to have the children and young people in mind, and so shape much of his preaching along lines which will be distinctly understandable, helpful, and constructive to the young people also.

When the children really enjoy the Sunday morning service, they will be in their places regularly, and being there, will naturally be on hand for Sunday School. There will be less excuse for tardiness and parents will not have to stay at home to amuse the children, or to see that they are on hand for Sunday School later.

So it is safe to set it down as a proven principle, that the Sunday morning "Sermon for Children," is a promoter of Sunday School attendance and of church attendance as well. This is an excellent double team to drive together.

Nor is this all of it. The Children's Sermon can be made, and in many instances is being made, a distinct means of interesting children in their Sunday School lessons, in Bible stories, and in the practical application of Christianity in everyday life, in missionary endeavor, and in community service. Of course, this must be in line with the religion of the Junior as he sees life. But the great danger is in under-estimating instead of over-estimating the capacity of youthful hearers.

The Children's Sermon can be made a distinct means of interesting the older members of the congregation in the Sunday School and what it is doing. This perhaps will not be accomplished by continually talking of the Sunday School, but an occasional reference, a crisp summing up of what a certain department is endeavoring to compass during the current quarter, or of some fine piece of work started or finished by another group, will all prove effective through the power of suggestion. From time to time the fineness of the Sunday School and its opportunity as a training ground for old and young, may be directly and openly stressed.

One pastor who has a far-flung vision of the importance of establishing right ideals in youth, frequently visits a department or a class and asks what they would like to have him preach about in the Children's Sermon of a certain date. Sometimes he sends the request by a pen-written note to the teacher, requesting that the class talk it over and one of their number let him know. Some surprising topics are offered in this manner, and nearly always these topics contain the germ of a practical and interesting theme.

Of course, when it is announced on one Sunday that on the following one the sermon will be from a subject suggested by this class or that department, great interest develops and there is sure to be a good turnout of the younger people on the next Sunday, regardless of weather. In cases like

these, in order to keep up the interest in this method, a newspaper reporter is nearly always tipped off to be on hand so as to have a concise account of the Junior Sermon for the Monday issue, and credit is always given to the class responsible for this theme. In this way sufficient emphasis is given to this part of the service to make a lasting impression.

The Children's Sermon is usually enjoyed by the oldsters quite as much as their own talk, and all in all, should be looked upon as well worthy of all the effort and time which it costs, both as far as the church service is concerned, and the Sunday School as well.

RURAL VACATION BIBLE SCHOOL

"The little brown Church" out amongst the trees or on the hillside in the country has as definite a task in educating its youth as the large city church with a larger number of children to draw from. In fact the rural church, to remain alive and equal to its task, must enter more definitely into the field of religious education. Last summer a very interesting school was carried on in southeast Missouri, in a little place called Gordonville. It was the experiment of having a Rural Vacation Bible School. This experiment proved eminently successful. The Zion M. E. Church is located about three miles from the village, right out in the country.

A woman who had had previous experience as a teacher, was asked to have charge of the school, which was held in a little school house near by. The enrollment of the school was twenty-four, of whom at least seventeen had to come about two miles or more to get there. In spite of a great deal of rain the average attendance was very good. The school was conducted for three weeks. The teacher was not paid.

The textbook used was "The Vacation Religious Day School Manual," by Hazel Straight Stafford. This book is graded and is adapted very well to the various ages, as well as for a school with one class. It can be gotten from the Abingdon Press, Cincinnati. Bible Stories, published by the Presbyterian Board for use in Daily Vacation Bible Schools, were also made use of.

There was only one class. The program of the day was carried out about as follows:

8:30, Opening Service consisting of Songs and Prayer.

8:45, Stories of the Life of Jesus told by the teacher, "The Child Jesus," "Jesus in the Temple," etc.

9:00 Handwork, in which simple articles were made to illustrate lessons. For instance, little baskets to make clearer the story of the baby Moses.

9:35, Memory Work. The smaller children had some special verses assigned them, while the larger ones studied the Catechism.

10:00, Recess. Play and games out doors.

10:15, Bible Story for the entire school, expressed so simply that the smallest could understand and yet in such a way that older ones could get

something out of it. The sand table was used to illustrate these stories. Assignments were made from Sunday School pamphlets.

10:50, Dramatization of the story taught earlier in the day. The children were willing and ready to take and to play out the parts. They would even reproduce some of these stories in their play at home, showing that an impression was made.

11:20, Song, Closing Prayer and Dismissal.
The results achieved were satisfactory, showing what can be done in rural churches and schools. It will require a church ready to back up the program and somebody willing to do the work. It will demand initiative, but the work will be well worth while.—*Rev. Titus Lehmann, Jackson, Mo.*

NEW PLAN FOR SUNDAY SCHOOL ATTENDANCE

Rev. Guy J. Fansher, Audubon, Iowa

How to secure regularity of attendance is one of the big problems of the average Sunday School. No teacher, no matter how well trained or well prepared, can get the best results with his scholars if they are irregular in attendance. The following plan proved highly satisfactory when tried last spring in our school. It created class spirit and increased the Sunday School attendance without the undesirable features of a contest.

Divide the classes of the school into four groups. These might follow the departmental lines, as the Primary-Junior Group; the Intermediate, Senior, and Adult groups. On the first Sunday of the month the classes in Group One strive for 100% attendance; that is, to have an attendance at least equal to their enrollments—visitors to count the same as regular scholars. On the second Sunday of the month the classes in Group Two strive for 100% attendance; on the third Sunday, Group Three; on the fourth Sunday, Group Four. When the month has a fifth Sunday, all the classes strive for perfect attendance, and the school celebrates "100% Day."

The plan goes into operation on the first Sunday of a month and continues three months. The percentage of each class competing that day is announced at the close of the session; and the names of the classes whose turns come the next Sunday are read at the same time. At the conclusion of the three months the class having the highest percentage of attendance on its Sundays is given some form of recognition—such as a banner.

The favorable features of this plan are several. It gives the teacher a better chance to work for regularity in attendance. The work involved for the secretary is light—simply determining each Sunday what percentage of their enrollment the classes of one group have attained in their attendance for that day; and recording the same. No class is so continuously stimulated that it tires of the plan. The spirit of competition and rivalry does not run unduly high. But on each Sunday for a period of three months one or another group of classes in the school is striving to attain perfect attendance. The whole school feels the impulse

and is favorably affected; and the habit of regularity in attendance is thus permanently encouraged. This was our experience.

A SMILE OR TWO

A group of old stories told in Limericks, by F. S. Hubert, McRae, Ga.

P. C.

When P. C. he saw in a vision,
To Preach Christ became his decision.

But when he had tried,
The people all cried,

"It means to Plow Corn is your Mission."

SOUND

Alas! for our Brother Big Roar!

His preaching—no, never did score!

He said it was sound,

And every one found

It was *sound*—just *sound*, nothing more!

PASTOR AND CHOIR

When Pastor fell out with the Choir,
The Church gave him vote to reitor,

For Preachers are cheap,

And Choirs are steep,

And a great deal harder to hoir.

THE DEAD

The Pastor looked up through his tears;

Was dying! the dearest of dears!

"My brethren," he said,

"I soon shall be dead,

As you have been all of the years."

THESE BIBLE CROSS WORD PUZZLES

Acts is not the first book in the Bible even though it does begin with the letter "A." Because of unfamiliarity with the Bible, many have little idea where to look in the Bible for any certain book. With the sole purpose in mind of stimulating Bible reading and familiarity with the location of the different books, the first *Expositor* Bible Cross-Word Puzzle was printed in the January *Expositor*. Each key to the puzzle has a chapter reference. If you "stick" on a word you are directed to hunt for it in some certain chapter. Other religious papers appreciate the value of the chapter reference idea and are using it.

To date, 25,000 puzzle reprints have been sold. People from Nova Scotia to Hawaii and Australia are studying *Expositor* Cross-Word Puzzles. Evening services are being given over to them. The Y. M. C. A. the country over uses them in the "Y" Bible Study Groups. Their reception has far exceeded our fondest hope. They have been tried and found not lacking. Every mail has its orders for *Expositor* Cross-Word Puzzles. A Bible Cross-Word Meeting in your church will settle for you, their value as a stimulus for Bible Reading. Reprints, in handy form for distribution may be purchased from the *Expositor* office at 75 cents a hundred, 40 cents for fifty, 20 cents for two dozen or 1 cent apiece for less than two dozen.

CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip Churches

ARE YOU ABOUT TO BUILD A CHURCH?

If so, choose an architect and send him answers to these questions. At the same time give a diagram of the lot and site. We are indebted to L. B. Valk for this questionnaire. The list helps you to discover your possible needs in advance, for it is likely there are things on it you would not think of, or overlook. The list may seem long, but it is not too long.

1. Name of the Church and Denomination.
2. Name and address of Pastor.
3. Name of President of Board of Trustees.
4. How is the lot situated and what is the size?
5. Which corner, mark on diagram.
6. Which is North, East, South and West—name the streets.
7. What is to be the limited cost for the building only?
8. Are there any grades to lot? Which corner is lowest?
9. Are there any adjoining buildings?
10. How much space of lot can be taken for building?
11. Is there to be a parsonage located on same lot?
12. Is this Church to be a frame building?
13. Or brick trimmed with stone?
14. Or a stone building? or concrete? or natural stone? or hollow tile walls?
15. What shall be the seating capacity of Church?
16. What for the Sunday School classes?
Note.—Do you want a graded school? If so, describe on back.
17. How do you wish the front to face?
on which street? Name the streets on above diagram.
18. Do you want Primary accommodation and for how many? Beginners?
19. How many in choir?
20. Do you want space for Pipe Organ?
21. Where do you prefer organ and choir located?
22. Is gallery desired in Church? and in Sunday School? Any class rooms in gallery?
23. Do you need separate class rooms for Junior, Senior or Intermediate? (State on back of this sheet).
24. Do you want Sunday School to open into Church?
25. Is Pastor's Study required?
26. Is Ladies' Parlor required?
27. Are room for Institutional work required?
Gymnasium? Social Hall?
28. Are dining room and kitchen desired in basement?
29. Are baptistry and robing room required? Do you want open or closed baptistry?
30. Do you want belfry for bell?
31. Will you light with electricity?
32. Will you heat with hot air, steam or hot water?

33. Have you gas in street? Which street?
Do you use oil to heat with or coal?
34. What is nature of ground for foundation?
35. Are you subject to dampness in basements?
36. Is there a sewer in street? If so, which street? In which street the water?
37. Will you seat with pews or chairs?
38. In which street the electric wires?
39. What is the price of common brick, delivered?
40. What is price of pressed brick, delivered?
What kind have you, and color?
41. Who is your lumber dealer?
42. Do you have high winds?
43. What is the winter temperature?
44. *Note*—On back of this sheet give description of site as it really is—if not level.
45. What style do you prefer—Gothic? Colonial? or Romanesque?
46. If Episcopal Church, do you want deep or shallow chancel? How many in choir?
47. Do you want audience room surrounded by class rooms on sides all opening into it?
48. Do you want the Sunday School in front of audience room opening into it?
49. Or do you want the corner pulpit and Sunday School to open into audience room?
50. Do you want the bungalow style of church? Or mission? Or portico of columns?
51. How many in Junior Class? In Senior? In Intermediate?

BUILDING ACCORDING TO OUR MEANNESS

Most pastors and building committees approach the subject of church building with two wrong ideas firmly fixed in mind. One idea is summed up in the worked-to-death expression, "We must build as economically as we possibly can." The other idea is seldom uttered aloud, but it is present—powerfully present—and is taken as a matter of course. It is, "We must build just as large as we possibly can." Idea number one plus idea number two equals an ugly church.

The first idea might not be so bad, were the right kind of economy meant. But usually it is false economy. There is a legitimate way of building economically. It includes building as small as we conveniently can; using building materials indigenous to the neighborhood; and allowing a number of things to be added at some later date.

Unfortunately for us, most of us are impressed for bulk. Whether it is the numerical strength of a congregation, or the size of a dead man's bank account, large figures count. Size, however, pretty generally is a poor test. Many a congregation, numerically strong, contains a vast amount of dead timber, and occasionally much doctrinal laxity. Many a swollen bank account

opens up the way for persons who otherwise would be socially impossible.

The same rule holds good in many things, including church buildings. It is poor policy to judge a building by its bulk. Some of the most bulky churches in every large city are their most hideous architectural deformities. In fact a big church is ugly in about nine cases out of a possible ten.

Most congregations yearn for a church building larger than necessary. Just why, we do not know. We do not long for clothing four sizes too large for us, arguing that we might grow fat some day. With congregations, it's different. They simply clamor for a church building about fifty per cent too large for their present (and future) needs. The argument invariably advanced is, "We must build large enough to seat our biggest audiences." Ignoring the vulgarity of the word "audience" when applied to a congregation, let us ponder as to whether the excuse is real, or whether merely hypocrisy? Is the motive not something else, as a rule? If it is a desire to outdo one's neighbors, it is a poor way, for mere bulk seldom means artistic correctness.—*Lutheran Church Art, Cleveland, Ohio.*

DEDICATION OF COMMUNITY HOUSE

This suggestive form of dedication for a club and community home was used on Sunday, October 5, 1924, by the People's Church at Dover, Delaware:

Service of Dedication

(The people standing and all joining in the Responses)

Minister: To the glory of God, our Father, by whose power we have built this house;

To the honor of Jesus Christ, the Son of the living God, our Lord and Saviour;

To the praise of the Holy Spirit, source of light and life;

People: We dedicate this house.

Minister: For comfort to those who mourn;

For strength to those who are tempted;

For help in right living;

People: We dedicate this house.

Minister: For the welfare of the home;

For the guidance of the youth;

For the salvation of both young and old;

People: We dedicate this house.

Minister: For organized aggression against all forms of evil;

For fostering patriotism in private life and in public thinking;

For promoting civic righteousness, and International good-will;

People: We dedicate this house.

Minister: For sympathy and fellowship with the needy;

For brotherhood with all men;

For the essential unity of all believers in Christ;

People: We dedicate this house.

Minister: For religious education and the building of character;

For the giving of hope and courage to all human hearts;

"Church Plans and Designs"

A Booklet Sent for 25 Cents

MORRISON H. VAIL

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Give Name of Church

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of every kind, without charge for services. In 30 years I have succeeded in a thousand churches. Send data of needed windows or memorials with photo of church if possible.

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Philadelphia, Pa.



HARRY W. JONES
CHURCH ARCHITECT
MINNEAPOLIS, MINN.

For the teaching of morality, temperance and justice;

People: We dedicate this house.

Minister: For the realization of the three-fold life;

For the interest of body, mind and soul;

For the social, the intellectual and spiritual interests of man;

People: We dedicate this house.

Minister: For the winning of decisions for Christ and Christian living and for enlisting Life Recruits for the Christian ministry on Home and Foreign Field;

For sincere co-operation with all sister Churches of our community;

For the championing of every cause which seeks to promote the interests of our city and State;

People: We dedicate this house.

Minister: For the Stewardship of Life in missionary endeavor at home and abroad;

For world-wide evangelism and education;

For service in helping to make the kingdoms of this world to become the Kingdom of our Lord, and of his Christ;

For the reform of social wrongs, respect for law, and the promotion of social righteousness to the end that society may be transformed into a kingdom of heaven;

People: We dedicate this house.

Minister: In grateful remembrance of all who have loved and served this church; and with hearts tender for those who have been promoted from the church on earth to the assembly of the Church Triumphant;

People: We dedicate this house.

Minister: With sincere appreciation of all the gifts that have made our Church and Social Center possible; and with sincere gratitude to God for his divine guidance in our enterprise;

People: We dedicate this house.

Minister and People: We, now, the pastor and people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, remembering the sacrifices of the fathers, realizing that apart from us their work cannot be consummated, do dedicate ourselves anew to the worthy worship of God in this place, and to the constant service of God in ministering to the physical, the social and the spiritual needs of mankind.

Prayer of Dedication.

Hymn—"The Church's One Foundation."

Benediction.

FURTHER FROM EARTH, NEARER THE SKY

The oak tree's boughs once touched the grass
But every year they grew

A little further from the ground,
And nearer to the blue.

So live that you each day may be
While time glides softly by,

A little farther from the earth,
And nearer to the sky.

The Pulpit of King's Chapel

(Continued from page 928)

of Yale, Dr. L. P. Jacks of Oxford, England, Professor H. F. Rall of Garrett Biblical Institute, Bishop Francis J. McConnell, Dr. Richard Roberts of Montreal, Dean Willard L. Sperry of Harvard and Principal Bruce Taylor, Queen's University, Canada. The present ministry of the pulpit is greatly enlarged by the use of the radio which carries its daily message far afield through the New England States.

A card gives the special preachers for this season, as follows:

Daily Service at King's Chapel

Every day except Saturday: Music 12:15-12:25. Brief service and address 12:25-12:50, except Monday, on which day there is an Organ Recital. Raymond C. Robinson, Mus. Bac., F. A. G. O., Organist.

Preachers to Easter, 1925

Feb. 17-20. *College President's Week*

Tuesday: President Hopkins, Dartmouth.

Wednesday: President Cousens, Tufts.

Thursday: President Woolley, Mt. Holyoke.

Friday: President Anderson, Boston University.

Feb. 24-27. Rev. L. Mason Clarke, First Presbyterian Church, Brooklyn, N. Y.

March 3-6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. *Theological Schools Week.*

Tuesday: Rev. Albert C. Knudson, D. D., Boston University School of Theology.

Wednesday: Rev. President George E. Horr, D. D., LL.D., Newton Theological Institution.

Thursday: Rev. Professor William Wallace Fenn, D. D., Harvard University Theological School.

Friday: Rev. Professor Angus Dun, B. D., Episcopal Theological School, Cambridge.

March 17-20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline.

March 25-27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31-April 3. Rev. Alexander Maccoll, D. D., Second Presbyterian Church Philadelphia, Pa.

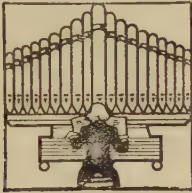
April 7-10 *Holy Week.* Rev. Principal R. Bruce Taylor, D. D., Queen's University, Canada.

Vesper service each Wednesday at 4:30. Music by Vesper Choir; no sermon.

Helps for Your Church Advertising

It is likely you will receive this number of *The Expositor* about the middle or last week of March. It will not be too late to send to the office for Easter cuts. We have a large variety. Send for a catalogue.

But from now on through the summer, more general advertising will be the rule. We propose to give some special reading matter appropriate for accompanying the cuts. Maybe it is a Musical Service you purpose. In advertising it use the following cut, No. 510. Place with suitable reading matter, on your local church paper or in your bulletin or on postal or other card.



No. 510—50c

Why should the church advertise? Use some such answers as those in connection with cut No. 471.



No. 471—75c

WHY SHOULD THE CHURCH ADVERTISE?

First, because it has the greatest thing in the world to advertise.

Second, because advertising is the best way of reaching all the people.

Third, because the church has no right not to use that way.

The church should advertise:

To encourage non-church members to attend.

To encourage indifferent members to attend.

To enable it to reach all the people within the parish.

Try this cut heading some such sentiments as the following:

IT IS GOOD TO GO TO CHURCH

Because—Time is invested in the thoughts of eternity.

Start a Good Week in a Good Way



No. 600—75c

Because—The enduring things of all life—faith, hope and love—are stressed there.

Because—The routine of life is opened to the entrance of finer and higher things.

Because—We are God hungry by creation, and we may find Him in the Sanctuary.

Because—Public worship, sincerely engaged in, helps us to draw nearer to God.

Because—The God who made us and understands us instructs us to do so in the Scriptures.

Because—The sins, sorrows, cares and responsibilities of our daily lives can be more finely handled.

Because—Jesus Christ, the Son of God, and the Saviour of all who believe, went himself, and urges all to do likewise.

Try some such idea as this for your advertisement in connection with the following cut:

The road to Heaven: "Take the first turn to the right and then go straight ahead."

Or this: "The road that leads to the right leads to Sunday School, Church and Young People's Society."



No. 333—75c

We suggest the following as good "copy" with a good cut for the summer ad.

No proper-minded week-end visitor will wish you to stay at home from your regular attendance at church. We cordially invite your visitors to accompany you. A hearty welcome awaits all Summer residents, week-enders and local folk. Would attendance be worth while? Come and see. The divine law is: Thou shalt keep my Sab-

baths and reverence my Sanctuary. Worship renews the spirit as sleep renews the body.

MULTIGRAPH CUTS

Each mail brings to us inquiries about Multigraph Cuts to be made from our patterns. Any of the cuts may be ordered for the multigraph, but you must remember to tell us what kind of multigraph you have. Electrotypes are satisfactory for junior and senior models. Half-tones are satisfactory on the senior model only. The cost is more than for the flat cut, but depends upon the number of cuts ordered. Suggestions from readers about cuts are always valuable. If there is sufficient demand for multigraph cuts, we may be able to establish a regular service that would provide these cuts at a lower rate.— Ed. *Expositor*.

The Entering Wedge
To Backsliding is Neglect
of the Church, but
Faithful Attendance
Cleaves the Way
for RIGHT
Living
WHICH WAY
Does Your
WEDGE
AIM



No. 405—75c

How about that Sunday School Picnic? Here is the cut you have been looking for. It will secure attention and give all beholders the "let's go" spirit. It is No. 465 and the price only one dollar, prepaid by mail. It is ready to send immediately. Get it now and have it on hand in good season.



YOUR SUNDAY SCHOOL CAN
"STRIKE OIL"
WITH THE
"OIL GUSHER CONTEST"
SEE THE BIG OIL FIELD WITH A
DERRICK FOR EACH CLASS
IF YOU WANT TO DOUBLE YOUR ATTENDANCE
AND OFFERINGS SEND FOR CIRCULAR
SUNDAY SCHOOL SPECIALTY CO.
482 6TH ST., SAN BERNARDINO, CALIF.

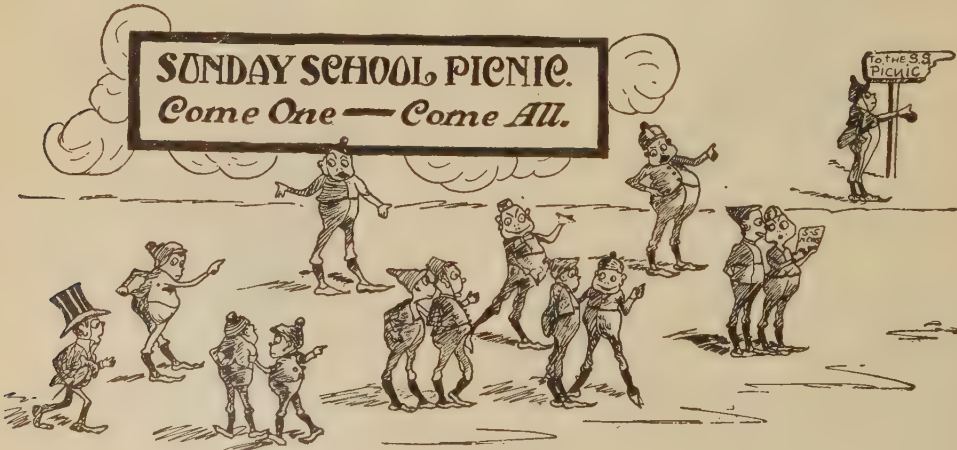
Send for Our

CUT CIRCULAR for
CHURCH ADVERTISING

Cuts may be used on the Multigraph

The EXPOSITOR
F. M. Barton Company

701-710 Caxton Building Cleveland, Ohio



No. 465—\$1.00

Ask the children to pick out the preacher.

FIRST IMPRESSION

One of our new subscribers, just come from England and settled as pastor of Roebling, New Jersey, writes: "I thank you for specimen copy of *The Expositor* sent so promptly. I regard it a very able production and I am sure I shall welcome its arrival each month."

NOT ATTEMPT TO DO WITHOUT

Rev. Martius D. Foster, of Fort Byron, N. Y., writes: "I have been a constant subscriber to *The Expositor* since 1907. It has been on my table ever since as a helper in methods of church work and sermonizing. I would not attempt to do without it now."

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D., Roseberg, Oregon.

"No Man Liveth Unto Himself"

Rom. 14:7. The English newspapers have been telling how the last of three brothers, all talented Englishmen who for thirty years refused to have intercourse with their fellowmen, has died in a lonely tower on the Essex coast. The brothers took up their residence in the tower about thirty-five years ago, refusing to admit women and gradually came to close their doors against all. They only came to town to purchase food and clothing. William Cole, the eldest, was a naturalist, founder of the Essex museum and the author of several books. Benjamin was an entomologist and Henry, the last to die, was an artist, etcher and sculptor. The tower in which they lived was surrounded by a moat, and was built in the fourteenth century. The will of the last brother leaves all the property, which is valued at about a hundred and twenty-five thousand dollars, to the state. What useless lives these men lived! If they had all died thirty years earlier the world would have been just as well off. It is a terrible thing to lose the social purpose of life. Men really cease to live when they cease to have fellowship with their neighbors.

The Folly of Negative Teaching

Prov. 22:6. The French government is about to commit the most reactionary piece of folly to be witnessed in modern educational circles. The old "Conciergerie," medieval prison on the Island of the City in the heart of Paris, is to be transformed into a "museum of justice and police," where children of the elementary and high schools may come to study the evolution of the methods of detecting crime and administering justice through the ages. The somber walls of the prison, with its dark dungeons, still contain all the instruments of torture in use during feudal times to extract confessions from men charged with crimes or misdemeanors. Documents showing the plots, counter-plots and intrigues of the Renaissance and the uprising and violence of the nation during the Revolution have been preserved in its cellars. A bill has been introduced in the chamber of deputies by M. Petitjean requesting the government in view of the great crime wave now sweeping France, murders, acts of violence and thefts, to gather these historical relics into a museum so as to instill into the minds of youth a wholesome fear and horror of crime. The French government will never save its children from crime that way. What children need is positive teaching of goodness. No one has had a better philosophy than Paul's when he says: "Walk in the spirit and ye shall not fulfill the lusts of the flesh."

The New Frontier

Heb. 6:19. A new magazine has been established which is to deal with frontier life in every part of the world. The first number of the magazine has a charming bit of verse written by Berton Braley which spiritualizes the adventurous thought of the frontier:

"There's always a new frontier,
For the fellow who goes to find it,
Though the boundaries are not clear
And the maps have not outlined it.
It's the place that is just beyond
Wherever you chance to be,
That is touched by a magic wand
Of wonder and mystery!"

"There's always a new frontier:
For one it is lone and far;
Another may find it near—
Just a jaunt in his flivver car.
It's the line where the humdrum ends,
The realm where the dreams begin,
Where the blue horizon bends
Over ports where ships come in!"

"There's always a new frontier;
And it may be many a mile
Or close to the Now and Here
And bound by a woman's smile.
It's the goal of your heart's desire,
The hope that you hold most dear;
Till your soul has lost its fire
There's always a new frontier."

Some Famous Bibles

John 6:63, 68. In the J. Pierpont Morgan library, in New York, the greatest private collection of books in the world, which has become a public reference library through the gift of the present J. Pierpont Morgan, are some of the most wonderful Bibles in the world. First in general interest is the Gutenberg Bible which is the first printed Bible and the first printed book ever seen in a civilized Christian land. Among the other famous Bibles is The Jeweled Bible, originally owned by the Emperor Charles V of Spain; Oliver Cromwell's Bible; The Golden Gospels, illuminated in gold on purple vellum, owned by King Henry VIII; the great Ashburnham Bible; Mme. de Maintenon's and Sir Walter Scott's Bibles; Bibles in Icelandic and many strange tongues, and the Hebrew Bible of 1482. Among all these the Bible that stirs me most is that of Cromwell. I could not handle that with quiet nerves. But I have a Bible in my own library, or

rather a New Testament, that makes my preacher's pulse beat faster than any of these. It is the New Testament that Henry Moorhouse, that marvelously sweet-spirited English evangelist who gave Moody a new vision of the love of God, gave to Moody in Chicago in 1866. From Moody's hands through others it has come to me from the hand of a dear friend, and I cherish it as my greatest literary treasure. After all, the Bible that has been used to save souls is the best Bible.

The Test of the Eye

Matt. 6:22, 23. The appearance of the patient's eye is an aid to the doctor in diagnosing diseases. The ancients had a proverb which said, "The eye is the mirror of the soul." A Hungarian doctor once noticed the changes that took place in an owl's eye at different periods, and he laid the foundation for a cult or school of healing based on the knowledge he claimed to have gained. It is asserted that the state of health or disease of every part of the body can thus be read by studying the eye and comparing it with the known data. It is also stated that after the patient has been put through a course of treatment his eye clears up and thus verifies the diagnosis and confirms the theory. However this may be there is something like this in spiritual matters, for Jesus says: "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

The Garden of the Soul

Gen. 2:8. That wise preacher who is heard around the world these days, Dr. Frank Crane, says in one of his daily editorials entitled "**The Heart of the House:**" "I love the Spanish idea of building a house. They do not put the garden out in front, as Americans do, nor behind, as do the English, but in the center of the house. It looks as if they built the garden first and the house around it . . . The garden in the center of the house gives an opportunity to sit out doors and, at the same time, an opportunity for privacy. There is a delightfulness about sitting or dining under the open sky that one cannot find under any roof and the garden in the house supplies us, not only with a bit of ground that is our own, but a bit of sky that is ours." This suggests to me that the inmost heart of every one of us should be a beautiful garden, where all the spiritual graces are cultivated and send forth their fragrance to sweeten the atmosphere of every day of life.

To Be Alive—To Grow

Ecc. 9:4. One day last summer the press dispatches carried this story: "Two dozen eggs arrived in New York today. There was no break in the egg market, as they are ten million years old. They are the second instalment of the dinosaur eggs found by the third Asiatic expedition of the American Museum of Natural History in the Gobi desert last fall. They came from a point exactly on the opposite side of the earth to New York. A caravan of camels carried the eggs,

wrapped in camel's wool and desert grass, eight hundred miles across the desert—the desert where Marco Polo saw the goblins, when he called on Genghis Khan—to the rail head of Kalkan, in North China. The camel 'hike' took two months and was followed by rail transportation of one hundred and fifty miles to the expedition's headquarters at Pekin, where the eggs were repacked for the final journey to New York. Another rail journey of a hundred miles brought them to Tientsin, where they were shipped to New York, via the Panama Canal." And yet, if the world were hungry, two dozen grains of wheat that were alive and would grow and multiply to feed the world would be worth infinitely more than these two dozen dinosaur eggs which you might incubate another ten million years without result. It is the thing that is alive that is worth while.

A Volcanic Temperament

Prov. 16:32. Volcanoes are so extremely temperamental there is never any telling when they are going to erupt. Dr. Thomas A. Jagger, director of the volcanic observatory at Kilauea, on the island of Hawaii, said recently that an explosion is most to be feared at times when there is least warning. When the mass of boiling and bubbling lava in the Kilauea crater has sunk deepest, then there is greatest pressure below, and an outburst may confidently be expected. Cooled lava in the crater of a volcano forms a plug, holding down the fires that rage below. When enough gases have been generated the upward pressure becomes so tremendous that the plug may be blown out with a mighty explosion. That is what happened on the Alaskan peninsula in 1912 when Mount Katmai blew up. Kilauea in the not-distant past has exploded disastrously on occasions. It is not unlikely to do so again. For a long while, however, it has been relatively quiescent, the molten contents of its crater rising sometimes almost to the brim and then sinking many feet. This quiescence makes it practicable to study volcanic phenomena at Kilauea at close quarters. But no one can tell when the terrific gases gathering beneath will hurl the top of the mountain into the air and pour streams of devastating lava down the mountain side. There are many men and women just like that volcano. They are quiet and peaceable for a long time and you think they will never explode again and then suddenly without warning they burst forth in volcanic tempers that hurt and destroy. Surely the wise man of the Bible was never wiser than when he said: "He that ruleth his spirit is greater than he that taketh a city." The cure for this unhappy condition must rest in the divine power of Him who said: "The kingdom of God is within you." Those who are afflicted with evil tempers excuse themselves altogether too easily for those volcanic outbursts. We must rid ourselves of the poisonous gases within that make them possible. Through Christ our Saviour it is possible for us to have souls so at peace with God and man and with our own selves that such temperamental explosions will be impossible.

Genius Found in All Races

Acts 17:26. A distinguished editor recently printed these lines: "Observe, please, that the six greatest astronomers, celestial scientists, that ever lived, came from six different nationalities. Copernicus, a Pole; Tycho Brahe, a Swede; Kepler, German; Galileo, Italian; Descartes, Frenchman, and Newton, king of them all, most magnificent mathematical mind ever born on this earth, an Englishman." When we are tempted to race prejudice and moved to cynical contempt on meeting some lonely specimen of a race for which we have a personal distaste, let us not forget that out of a soil just like that God has caused to blossom some of the finest flowers of genius that have ever honored and blest humanity. Some one sings:

"I passed a stagnant marsh that lay
Beneath a reeking scum of green;
A loathsome puddle by the way,
No sorrier pool was ever seen.

"I thought, 'How lost to all things pure
And clean and white these foul depths be!
Next day from out that pond obscure
Two queenly lilies laughed at me."

Some Rare Gold Nuggets

Prov. 22:17. In a rarely beautiful book put out by Harper's entitled "**Thackeray and His Daughter**," being the letters and journals of Anne Thackeray Ritchie with many letters of William Makepeace Thackeray, selected and edited by Hester Thackeray Ritchie, I find these beautiful golden nuggets about the future life. For instance, here is George Eliot who often appears in the letters, saying to Lady Burne-Jones, who is inclined to be reticent: "Say, 'I love you,' to those you love. The Eternal Silence is long enough to be silent in." And here is grim old Thomas Carlyle muttering: "A cheese-mite might well attempt to understand a cow and the great universe of grass beyond it, as we human mites might expect to understand our making and our Maker's secrets." Then the heart beats strong with courage as we listen to Robert Browning: "I can see that all is light for me." Thank God there is not one of us but can learn to say that.

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Shadows Helpful

Psa. 56:3, 4. Isa. 12:2. America has two wonderful rigid airships in operation, one of them, the Shenandoah, is wholly home built. One of our Navy captains who has recently made a trip on the Shenandoah speaks enthusiastically of her and says that even the shadow which the great ship casts upon solid earth is not without its use. Those on board, far above, watch the shadow reach a tree or some such land-mark. If fifteen seconds elapse from the time the front of that shadow touches the tree until the shadow has wholly left the tree, those above know that their speed is thirty miles per hour. But if the tree is slipped over in five seconds the speed is ninety miles. Shadows have their uses in air voyaging.

Men and women sometime find themselves in the shadow. It may be financial loss, or illness, failure of loved ones, or the loss of them. In that hour, hear this clear statement: "All things work together for good to those who love God." In how many instances have the shadows of crosses preceded the glory of resurrection and world hope.

Sin is Bitter

Gal. 6:7. The first message of the forerunner and of the Christ and of the eleven was "Repent." Put away sin, was the first step required. You can drink of the cup of righteousness and find it sweeter as you go down. But if you drink from the cup of sin, you are bound to come to the dregs and you must take them with the rest. A newspaper correspondent who worked in Civil War days is said to have written the following verses just before his suicide:

"I have had my will,
Tasted every pleasure,
I have drunk my fill
Of the purple measure.
It has lost its zest,
Sorrow is my guest,
Oh! the lees are bitter, bitter,
Give me rest.

"Love once filled my bowl,
Running o'er with blisses,
Made my very soul drunk
With its crimson kisses,
But I drank it dry;
Love has passed me by.
Oh! the lees are bitter, bitter,
Let me die!"

They are always bitter. Put away such cups now.

Putting on Fetters

Isa. 5:18. Christopher Columbus refused to set out for the New World until the sovereigns of Spain had promised to make him Governor over all realms that he should discover, enoble him and

forever give to him and his successors one-eighth of all revenue from such outlying possessions. The years went on. Many West India Islands were found and also South America. Columbus was exercising his right at Espanolia when suddenly a ship comes in with a new Governor on board, and this new man filled with a spirit of envy and hatred toward "the Italian," has him arrested. Heavy fetters are put on his wrists and ankles. He is cast into the hold of a ship and away they sail for Spain. One day out the Captain remembering what Columbus had done and how kind the Queen had been to him, offered to take off his chains. But Columbus would not have it. He would arrive in Spain in bonds. What a sensation his arrival made in Old Cadiz! And when the Queen had heard, her messenger rides with whip and spur to set him free. Columbus the great visionary of that age was not seriously harmed by his fetters.

But in 1925 we see young men and maidens deliberately putting on fetters of questionable habits and when you warn them they sneer. No one knows the way, they think, half so well as they who have never come this way before. At the end of a few short years there will be no Isabella to order off those chains. Beware lest thy destiny be marred!

The Spiritual

John 3:6. Dr. Charles R. Brown in his book, "Why I Believe in Religion," starts out with this statement: "The final forces in human society are always the spiritual forces." Then he gives an illustration:

"Here is a knife made of finest tempered steel. It has an edge like that of a razor. There is no magical quality in the knife itself, giving it the power of life or of death. It is only a tool—the work it does depends entirely on the moral purpose which wields it, upon the spiritual forces back of it. In the hands of a surgeon . . . lives are saved. It is so used in that way in our hospitals every day in the year. In the hands of a madman or criminal the same knife may be used to destroy life. The knife at best is only an implement wielded for good or ill by the spiritual forces which take it up."

As I read that little paragraph I said, What an illustration! O America! you have brain and wealth and educational advantages and natural resources and easily exploited negroes and immigrants. You have wondrous inventions and scientific men, and equipment equal to any emergency. O America! you have everything in your hand! Now what will you do with it? It depends entirely on what spiritual forces have touched us and what we have permitted those forces to do to us. O Church of Christ in America! go on with your Evangel lest this nation become a monster for destruction instead of a giant for the service of the Almighty!

The Wondrous Christ

Col. 1:14-20. A great modern Congregational preacher speaks thus on the Man of Galilee: "The Church to which I belong suffered a hundred years ago or more from a serious division. There were those who held the lower view of Christ's person, and to our sorrow they went out from us. They took with them extensive church property and a large body of fine people which we were loath to lose. The oldest of our American universities openly identified itself with those who championed the lower view. The leaders in this unhappy break-away were men of such calibre that it was openly predicted that in twenty-five years all American Christians would be Unitarians.

A century of effort has elapsed. The two branches of the Congregational Church with the same polity, the same traditions, and which had at the time of the break about an equal number of adherents, have worked side by side, facing the same problems. Today that branch of the church which clung to the higher view of Jesus has about ten times as many communicants as the other."

This is a notable utterance. In the affirmation of the Christ as Lord and Saviour there is a spiritual dynamic which no religious body can afford to ignore.

Redemption

1 Pet. 1:18, 19. We are reminded by Rev. Dr. Charles R. Brown that the minister who ignores the atonement loses his message and his ministry ceases to be fruitful.

When Lady Macbeth walked the floor at midnight, her eyes wide open but her senses shut, she suffered from a deep sense of guilt. She washes her hands as though frantic to remove a stain and in anguish cries, "Out damned spot! Out, I say! Will these hands never more be clean! They smell of blood still."

And her husband sharing her guilt cries to his physician:

"Canst thou not minister to a mind diseased,
Pluck from my memory a rooted sorrow,
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?"

To this the wise doctor replies: "Therein the patient must minister to himself. More needs he the divine, than the physician."

The great dramatist drew this picture with a steady hand. Some plan, super-human, was needed to lift such a burden from a human soul. The soul of man, conscious of guilt, cries out for **Redemption**. It cannot be satisfied with anything less.

Home

1 Tim. 5:4. Dr. P. H. Barker tells us that seventy years ago an American died in Tunis in North Africa and was buried in foreign soil. Thirty years later a company of Americans dug up his body, wrapped it in the stars and stripes and brought it back to his native land. Those bones were taken to Washington and carried down Pennsylvania Avenue behind the marching Marine Band.

Out came President, Vice-President and the members of the cabinet. Congress and the Supreme Court adjourned, while many of the great of the land assembled to honor this hero.

What battle had he fought? None. What book had he written? None. What invention had he brought forth? None. What statue had he chiseled? None. But he had written a song that touched the hearts of America—"Be it ever so humble, there's no place like home." In that noble lyric **John Howard Payne** struck a chord which has immortalized him.

The home problem is the great problem of American civilization at this hour. How does your way of living affect the home?

Try It

Acts 6:10. The new deacon, Stephen of Jerusalem, was a man "full of faith." He believed in the Gospel enough to try it.

We had a hydrophobia scare in our city recently. All dogs were ordered muzzled for ninety days. Two score dogs, not muzzled, were destroyed by the police. That scare started with a mad dog coming in from the country and crossing the city. On his way through twelve children were bitten. Some severely, some just scratched by his teeth. For years our physicians had been making a study of the remedy for this dreadful diseases. But they never had had a chance to really try it. But the crisis had come. Terrified mothers brought their children to the offices and asked if there was a real remedy. Those doctors said, "There is, here it is. Let us inject it regularly and your children will recover." Eleven of the twelve children came for the regular treatment and are still alive. One little Polish boy, having no parental control over him, neglected to come. He is dead.

Those doctors had faith enough in the remedy to use it in the hour of peril. We sing a lot about the power of the Gospel of the Cross, and all around us are men and women who have come to their crises and we permit them to start downward without an effort on our part to supply the only remedy for sin. Do you believe in the old gospel enough apply it to a world's need? Stephen did.



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Pearls for Preachers

REV. WILLIAM J. HART, D.D., Sandy Creek, N. Y.

The First Funeral in the Sky

Acts 1:9. "He was taken up; and a cloud received him out of their sight."

It is said that when the body of Quentin Roosevelt was found and he was to be buried, soaring above the procession was an escort of aeroplanes. During the interment services the fleet of aircraft circled slowly around and around the cemetery, and when the body had been lowered into the grave they flew slowly in an impressive column away until they were lost to sight in the sky. And they called that the "first funeral in the sky." But the first funeral in the sky was that ascension morning when the triumphant spirit of the Lord ascended up to where he was before, to our God and his God. From that moment no follower of the Christ has come to the end of the journey, but that while the dust has been given back to dust, the spirit has been carried by the angels of God in the sky.—*Dr. R. D. Hollington.*

Triumphant Notes of the Resurrection

1 Cor. 15:26. "The last enemy that shall be abolished is death."

Burne-Jones went to the funeral of Browning in Westminster Abbey, but came away profoundly dissatisfied with the service—it was so flat and dull and sad. "I would have given something for a banner or two," he wrote, "and much I would have given if a chorister had come out of the triforium and rent the air with a trumpet." Burne-Jones was right. That is the Christian way of meeting death—with banners and the trumpet; for it is a fundamental Christian faith that death has been abolished, that it has been swallowed up in victory. The scornful and heedless world will pay heed again when it sees Christian people meeting the end with their banners all flying, and hear the high trumpet note sounding over all.—*Rev. J. D. Jones, D.M., in the British Weekly.*

Life Triumphs Over Death

1 Cor. 15:57. "Thanks be to God, who giveth us the victory."

The books and articles of Dr. Orison Swett Marden were greatly helpful to many people, especially to the young. Dr. Marden died March 10, 1924. His last written message, shortly before his death, contained these significant words:

"Death is not the end, For, in the miracle of the Resurrection, life has triumphed over death. At this Easter season I extend greetings. May it be your resurrection and mine."

Thought of Others

Matt. 7:12. "Whatsoever ye would that men should do unto you, even so do ye also unto them."

In New Jersey a man who lived by the side of a great national highway was seen out in the thoroughfare filling up a small hole. "Only took me a minute," he said, "and I probably saved hundreds of dollars for the motorists who went by,

as well as something for the state. It just needed to be done, and I wasn't busy."

And that man doesn't own a motor car himself.—*Collier's.*

Every Sunday Easter Day

Mark 16:2. "Christ the Lord is risen today," was once chosen by Dr. R. W. Dale, of Birmingham, as the first hymn for a Sunday morning service. The preacher came into the vestry and nervously inquired whether some mistake had not been made: this was an Easter hymn, and it was not Easter Sunday. "There has been no mistake," said the Doctor, severely, for he was not the one to take kindly the suggestion that he had made a mistake; "that is the hymn I want; every Sunday is Easter Day."—*Rev. F. L. Wiseman.*

Thoughtful of Others

Matt. 7:12. After a protracted meeting in Memorial Hall, London, a party of ten weary men, of whom Dr. John Clifford, the eminent minister, was one, entered a shop to get tea. Dr. Clifford asked the waitress what was the closing hour.

"Seven o'clock, sir," she replied. Pulling out his watch, Dr. Clifford said, "It's seven minutes to seven now." Addressing the others, he remarked: "This girl will be kept after her time to go home if we have tea now. I'm not going to keep her." Then he picked up his hat and coat, beckoned the nine others to follow, and led them out into the street. This incident showed thoughtfulness of the great man for others.—*The British Weekly.*

A Continuation of Her Work

1 Cor. 3:9. "Simply fellow workers for and with God." (Weymouth).

When W. B. Jacobs, the honored General Secretary of the Illinois State Sunday School Association for over thirty years, was near the end of his useful life, he was met on the train one day by an elderly lady, his old Sunday School teacher, who said, "I have felt as I have watched your splendid work in Illinois that it was after all really my work, for it simply carried on what I began in the little country Sunday School in Indiana many years ago." Then she told how she had won a class of young boys for Christ in one year, making the boys a personal work committee to help her.—*The Sunday School Times.*

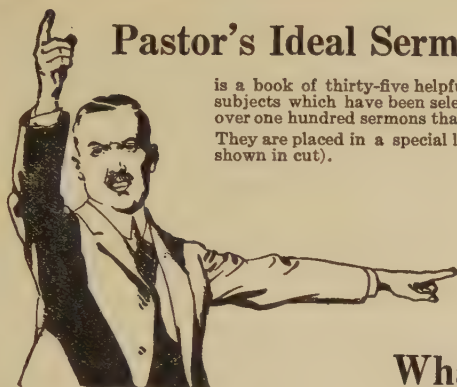
Saw Jesus Only

Matt. 17:8. "They saw no one, save Jesus only."

Dr. John Duncan, "a great saint, a great scholar, and a little child in the family of God." said to a friend:

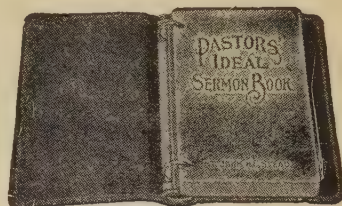
"I am getting old, and can't rack my brain perpetually over knotty questions. But there are two scenes from old age I often think of. The Archduchess of Hungary told me once of a theological professor at Pesth, who, when in his dotage, was oblivious of everything. But troops of

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April Expositor

children used to follow him, and, laying his hands on their heads, all he could say was, 'Jesus Christ, Jesus Christ, Jesus Christ,' The other story is of the old man who was dying, and his memory quite gone. His own name was mentioned: 'Don't know that man.' His grandchildren's names: he shook his head. The Saviour's name—when, leaping up with energy, he cried, 'Ah, Jesus Christ! My Saviour, my God!' Were I so old as to be in my dotage," John Duncan added, "I should like to have the spirit of these men."—*Alexander Smellie.*

American Manhood

A man one day, on lower Fifth Avenue, New York City, overheard a conversation between an American and an elderly Italian, who had just come to this country, though his son had lived here for many years, "America," said the Italian in broken English, "hasn't much art that it can boast of, or much music that it can call its own, but it has taken my son and made a man of him." And the New York minister, who vouches for the truth of this incident, added: "That is what American citizenship has done in thousands of cases."—*The Brooklyn Eagle.*

Christ the Living Leader

Acts 9:5. "And he said, I am Jesus."
Troubled by doubts awakened by his reading, Mr. F. Herbert Stead, the warden of the Browning Settlement in London, passed out of the Bodleian Library in Oxford, and went into the open air for meditation. He says:
"Walking briskly along Iffley Road I came under the trees that leaned over the footway, not far from Magdalen Bridge.
"And then, O moment, one and infinite!
"He was there beside me. No vision: nothing visible. No sound: nothing audible. No reminiscence, no phantasm: but himself, Jesus, man of Nazareth. Unmistakable, overpoweringly he.
"The certainty of sense, the certainty of mathematical proof, the certainty of conscience were as nothing to the certainty of his self-manifestation. The puny outposts of rationalism and subjectivism with their shrill demands for permits signed by the intellect, were all swept aside as the King rode into the citadel of the soul.
"He gave me no message. He gave me no mandate. He did infinitely more. He gave me himself. He made me know him to be the present Companion, the living Leader, the over-mastering Lover."—*"The Unseen Leadership: A Word of Personal Witness."*

The Preacher in the Presence of Christ

Acts 1:8. Citizens of Boston have recently engaged in a debate concerning two statues of Phillips Brooks. One statue is a plain representation of the great preacher, standing alone on a vast pedestal. The other statue, designed by St. Gaudens, is located by Trinity Church, in Copley Square, where it has stood for a period of years. It presents Phillips Brooks clad in clerical robes and standing in his pulpit. Behind him is

the figure of Christ, as if indeed the Master had insisted on coming to the sacred desk with his mighty servant. Many artistic critics have preferred the later and simpler statue to the St. Gaudens representation, and the discussion has not always been without warmth, but, whatever the final result of the debate, we may well hope that the spiritual meaning of the older statue may not be lost: the man who teaches the truth of Christ can be only his best in the presence of Christ.—*Bishop E. H. Hughes.*

Assured Christ Was With Him

Deut. 31:6. The last hymn sung for Bishop Moule as he was dying was Christina Rossetti's, "None other Lamb, none other Name, None other hope in heaven or earth or sea."
When supposed finally to be unconscious his daughter said quietly to him, "The Lord Jesus is with thee."
"I know it," came back the reply in a firm whisper.—*"The Life of H. C. G. Moule," by Harford.*

Seeking the Lost

Luke 19:10. After a series of exhausting meetings Dr. John Clifford would go into the simple home of an obscure minister and help an anxious mother to quiet the crying children; or set forth to hunt through London for a lost girl or a prodigal son whose parents had written to him.—*The British Weekly.*

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Poison In the Cup

Prov. 23:31. When Cyrus the Persian was a lad he was taken to visit his grandfather Astyages, king of Media. One day in playful humor he took the place of the king's cup-bearer and brought to Astyages the cup of wine. The king praised the dexterity and grace with which he presented the cup, but added, "You forgot one essential ceremony, that of tasting the wine before presenting it." The lad replied, "No, it was not through forgetfulness that I omitted that ceremony." "Then for what reason did you omit it?" asked the king. "Because I thought there was poison in the liquor," said the lad. "Poison, my child! How could you think so?" exclaimed the king. "Yes, poison, grandfather," answered Cyrus, "for not long ago at an entertainment you gave your lords, after the guests had drunk a little of that liquor I noticed that all their heads were turned, they sang, they made a noise, and they talked they knew not what. You yourself seemed to have forgot that you were king, and they that they were subjects. And when you would have danced you could not stand upon your legs." Thus did the lad, in this ingenious way, rebuke the king for drinking intoxicating beverage.

Christ Died For Us

Heb. 12:2. "Looking unto Jesus the author and perfecter of our faith." Among the captives taken by Cyrus on one occasion was an Armenian prince named Tigranes, and his wife, and attendants. The king was minded to deal severely with the captives, for they had rebelled against his government. But when they were brought into his presence he began to relent. Addressing the prince, he said, "If I spare your lives, at what price would you redeem the liberty of your lady?" Now Tigranes was passionately fond of his wife, and he answered, "At the price of a thousand lives if I had them." Whereupon the king gave them their liberty and sent them away in peace. On their homeward journey nothing but Cyrus was mentioned the whole way. Some extolled his wisdom, others his valor, some the sweetness of his temper, others the beauty of his person and the majesty of his mien. But the wife of Tigranes was silent. Presently the prince addressed her saying, "And you, what do you think of Cyrus's aspect and deportment?" "I do not know," she replied, "I did not observe him." "Upon what then did you fix your eyes?" asked the astonished husband. She lifted her eyes to his face and answered, "Upon the man who was willing to give a thousand lives to ransom my liberty."

The Publican and the Pharisee

Luke 18:10. "Two men went up into the temple to pray." A Persian legend relates that Jesus once was passing by the hut of a monk who invited him in. Just then there appeared across the way a dissolute youth. When the sinner beheld these holy men he paused, fell down, and sobbingly

began to pray, "Alas and woe is me for thirty squandered years! Have pity, Lord, reach forth and seize my hand." The monk interrupted him, "Vile wretch! In vain hast thou come here. What avail thy filthy rags with Jesus and me? O God, grant me this single wish: grant me to stand far distant from this man in the judgment day." Then spoke Jesus:

"The two whom praying here I see shall equally be heard:

They pray diverse—I give to each according to his word.

That poor one thirty years has rolled in sin's most slimy deeps,

But now with stricken heart and streaming tears for pardon weeps.

Therefore forgiven, and freed from all the guilt wherein he lies,

My mercy chooses him a citizen of Paradise.

This monk desires that he may not that sinner stand beside,

Wherefore he goes to hell, and so his wish is gratified."

Pilgrims on Earth

Heb. 11:13. "Confessed that they were strangers and pilgrims on earth." A wandering dervish came one day to the Persian capital. He looked about for some convenient place to lodge. Seeing the palace, he took it to be an inn and took possession of a corner of its spacious porch. The court guards ordered him to move on, but he insisted that the place was an inn, and refused to go. The king heard the altercation and came to see what the trouble was about. "You have made a mistake," said the king, "in taking this house for an inn. I am the king and this is my home." "And who lived here before you did?" asked the dervish. "My father," said the king. "And who before your father?" queried the dervish. "My grandfather," said the king. "And who before your father's father?" persisted the dervish, "Why, I suppose his father did," replied the king. "Then surely this is only an inn," replied the dervish, "for a house which changes its guests so frequently is surely only an inn."

Hospitality

1 Peter 4:9. "Using hospitality one to another without murmuring." As the Magi were journeying toward Jerusalem, they lodged one night in the hut of a wood-cutter who, though very poor, gave them the best he had. As a reward they gave him a magical flute, and told him that when he played upon it whatever he wished for he would have. When they were gone he played the flute and wished for a good breakfast. And presto! a bountiful feast appeared on the table. He kept on playing and wishing, for fine clothing, and a fine house, and beautiful furniture, and vessels of silver and gold. Everything he wished for appeared, and soon he was the richest man in the community. His wealth turned his head. He and his family

became proud and selfish. He lost all sympathy for the poor. He instructed his servants not to permit any poor folks to come near his house. When the Magi were returning home they planned to spend another night with their old friend. Seeing a fine mansion where the hut had stood they disguised themselves as poor pilgrims and presented themselves at the gate. The servants ordered them away, but they refused to go and raised a commotion. The master of the house came out and roughly ordered them to begone. That night the former wood-cutter was giving a banquet to some notables. To get honor from them he proposed to give each a valuable present. He played the flute and wished for each a rich gift of gold. But no gift appeared. Long and loud he blew, but nothing happened. The flute had lost its power. The guests departed in disgust and anger. The mansion and all the furniture vanished. He found himself with his wife and children back in the little hut—all clothed in rags.

The Cure for Cynicism

1 Cor. 13:5, 6. "Taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth." There was a man in Persia who thought the world was altogether bad. All men were trying to cheat one another and no one could be trusted. One day the Calif heard him giving expression to his views and said to him, "I charge you hereafter to look carefully about you, and when you see a man do a worthy deed go to him and give him praise. And whatever you see that is good write an account of it for me that I may share your joy in knowing it." The man went forth and sought to obey the command of the Calif, for he thought it would be an easy task, if indeed he found anything to do at all. But ere many days had passed he returned and prostrated himself before the Calif, saying, "Have pity on thy servant and release me from this command." "And why do you ask to be released from this task?" asked the Calif. "The task is too great for me," said the man, "for since I have been looking for what is good I have had time for naught else but complimenting men for their splendid works. And I cannot hope to be able to tell thee one-half of the good I see. My tasks lie neglected because I have no time." "Go back to thy work," said Calif, "I perceive that thou hast learned."

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EASTER

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Has Christ risen "It is the Spirit that beareth witness." 1 John 5:6.

An Unrisen Christ: "And if Christ be not risen," 1 Cor. 15:14.

Christ's Resurrection the Promise and Prophecy of Our Own. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20.

How is Our Resurrection Possible 1 Cor. 15:35. *Science and the Resurrection:* "But some man will say, How are the dead raised up?" etc. 1 Cor. 15:35, 36.

Immortality: "If a man die shall he live again?" Job 14:14.

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

The Resurrection Body: "But some will say, How are the dead raised up, and with what body do they come?" 1 Cor. 15:35.

Is Death Merely Good-by? "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

Easter Banishes Fear: "I declare unto you the gospel, wherein ye stand." 1 Cor. 15:1.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

Resurrection From a Legal Point of View: "But he said unto them, Except I shall see in his hands the prints of the nails, and put my hand into his side, I will not believe." John 20:25.

Immortal Life: "And they shall see his face." Rev. 22:4.

The Resurrection a Fact, a Force, a Prophecy. 1 Cor. 15:35-58.

The Garden and the Sepulcher: "In the garden was a sepulcher." John 19:41.

Making Appointments in the Hereafter: "Today shalt thou be with me in paradise." Luke 23:45.

The Gate of Life: "Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10.

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." John 21:12.

The Resurrection a Necessity: "And said unto them, Thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day." Luke 24:46.

The Earnest and the Harvest: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

The Resurrection an Attestation of the Divinity of Christ: "And declared to be the Son of God with

power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death Not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:21.

Witnesses that Convince: "This Jesus did God raise up, whereof we are all witnesses." Acts 2:32.

Aspects of the Resurrection

1 Cor. 15:20-58

1. Established. "Now is Christ risen," v. 20.
2. Analogous. "So is the resurrection," etc., vss. 35-42.
3. Powerful. "Raised in power," v. 43.
4. Glorious. "Raised in glory," v. 43.
5. Spiritual body," v. 44.
6. Mysterious. "How . . . with what body?" v. 35. "Behold I show you a mystery," v. 51.
7. Transforming. "We shall all be changed," v. 51.
8. Triumphant. "Death is swallowed up in victory," v. 54.
9. Inciting. "Therefore . . . always abounding in the work," v. 58. —Rev. A. F. Weaver.

A Tunnel Through to Glory?

When they buried the old Pharaohs in Egypt, they built tunnels into pyramids, through which to take their mummied kings, but none on the other side of the mausoleum for their exit. The grave without Christ is an entrance into darkness and oblivion. With him it is an entrance into everlasting life. "Today shalt thou be with me in paradise."

He Is With Me

A boy was taken by his father, a political leader, to a great meeting which the latter was to address. The hall was packed, and they had much difficulty in nearing the private entrance. Then an official stopped the lad, saying, "You can't come in here." But the father turned and said, "It is all right; he is with me," and the objector was silenced. When at the resurrection Jesus Christ says, "He is with me," all the forces of hell cannot prevent our rising and entrance into glory.—*The Christian*.

Christ's Funeral Sermons

A good many years ago, when I was a young man, I used to spend the summer in Chicago, and when the ministers were gone away, they used to send me to attend funerals. One day I was called suddenly to attend a funeral. There were to be a great many non-Christian business men there. I said, "This is my opportunity. I will give them

a Christian sermon." I tried to find one of Christ's funeral sermons, and I found that he broke up every funeral he attended. The dead couldn't stay dead where he was.—*D. L. Moody.*

Would We Live Forever?

A heathen story tells of a man who prayed to the Fates that he might not die, and the Fates granted his prayer. He forgot, however, to pray that he might keep his youth and health and strength, so that old age came on, with sickness and weakness, and life became a burden to him, and yet he could not shake it off. No one, if he stopped to think, would wish to live forever on this earth. God has given us just what is best for us—a short schooling here, and then we are transplanted to the endless life for a happy eternity with our Saviour.

Christ Has Adorned the Grave

I saw the story of a funeral where a mother, who always had a horror of a grave, when she came to lay her daughter to rest, found that friends had lined the grave with moss and roses. She exclaimed: "I was always afraid even to look into a grave, but they have gone down into it to make it nice for her." The fearlessness and beauty of the deed disarmed forebodings. Let any saint who dreads the grave remember that Jesus has "gone down into it" to make it a quiet resting-place for his people. Where he has led, we need not shrink to follow. Of course, the true hope of the Christian, toward which he hastes and for which he should ardently long, is the Epiphany of the great God and our Saviour, Jesus Christ. But, if the Lord tarry, death need have no terrors for us; for Christ has spoiled the grave of its victory.

Through the Wall

Two little boys, Henry, about eight, and Richard, about six, were in adjoining rooms trying to talk to each other through the heating register in the intervening wall. They had recently lost a little brother, and their questions about his going away had gleaned for them much resurrection information. The following dialogue took place:

Henry: "Can you hear me through the wall here?"

Richard: "Yes, I can hear you all right."

Henry: "Can you see me?"

Richard: "Of course not, Henry; you know I can't see through a wall till I get my glorified body!"

Our resurrection bodies will be like that of our Lord, John 20:19.

Easter Hope

On Dean Alford's grave—we remember that he translated the New Testament and wrote the beautiful hymn, "Ten thousand times ten thousand"—stands the inscription, "The inn of a traveller on his way to Jerusalem." Easter means hope, the certainty of a glorious resurrection.

There Is No Death

George Wade-Robinson, when he was called to go "by the upland way," vehemently declared

that he was not going to die. Death, he insisted, had been destroyed at Calvary.

"On the day they bury me, they shall close a few handfuls of dust in the coffin, but me they shall not bury! I shall live on with an immortality which the tomb cannot decay, wide as the air, more lasting than the sun. This glorious future is for us all if we will."

Instinct of Immortality

We were made for a higher sphere than this deathgirt island we call earth. Christ awakens the dormant instinct for the infinite. How does Christ make us sure of immortality? It is a spiritual secret. The assurance of immortality is a product of experience of the love of God which comes through trusting Christ; and trusting that love means committing our life to its promises and its challenges and its rebukes. What happens then? Our souls break into life as a tree into leaf in every bough with the coming of the spring sunlight. And the life which is eternal is born in our souls. Is there one who has lost it? Begin again with the life of trust in Christ, launching out on the ocean of life in that mighty fellowship. As you sail through the mists into the far horizons you will begin to descry the land that is very far off. Bit by bit the spiritual world will become your world, taking you up into itself, till at last death will be only the "Golden Gate" which opens upon everything—upon life and love and God.—*James Reid, M.A.*

Holy Week

Holy Week means more than historically commemorating our Lord's last week. We live again through those trying experiences of our Saviour, in order that we may have an experience corresponding, in some small degree, with his experience. Every Friday is to be for us a Good Friday—"good" because we "make Jesus King" of our life. Every Lord's Day is to be Easter—because his power and his presence enable us increasingly to rise and walk in newness of life.—*Christian World.*

Easter Symbol

Consider the attractive Easter lily which we so greatly admire. Its presence gives the real Easter touch to the service when it adorns the altar of the church. Like a benediction it goes into the room of sickness and radiates good cheer for days. What a luxury it is in the home! Yet all that glory of green stem and leaf, with white blossom, has come from an unattractive bulb and dark, yet life-giving, soil. Wondrous the transformation from bulb to bloom! But how superbly it illustrates the great fact of the Resurrection!

Death a Triumph

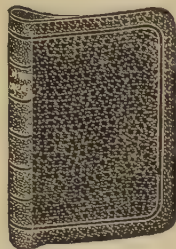
"From beginning to end," says one who heard the funeral sermon which Dr. Alexander Whyte preached for his friend Dr. Marcus Dods, "it was a kind of shout of triumph." Why not a "shout of triumph" when a saint of God goes home by "the upland way?"

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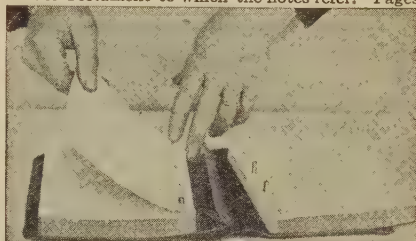
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SPECIMEN OF TYPE

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām. 2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob husband o

born Jē's Christ. 17 So all A'brā-hām

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Not Death But Life

Easter means that there is time enough for all God's purposes with us to ripen and be fulfilled. We die, and some one says: "What a pity! His work is unfinished." True, but it will not stop when we die. We shall continue our development beyond the grave. "His servants shall serve him." God has all eternity to work. Perhaps that is why he does not hurry. He knows that his purposes shall not fail, and that what training we do not get upon earth we shall get under a better environment. Death is not the falling of a decayed tree. It is the entrance into abundant life.

Will Our Bodies Be Lost?

God asks us to give him our bodies. He does not force it; he asks it. He bases his urgent entreaty on the fact that the Son of God gave his body for us. God's mercy to lost sinners was expressed when Christ "bare our sins in his own body on the tree." Therefore Christ through Paul pleads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Make me a present of your body, pleads God. When we do this unreservedly, and forever, does God accept our bodies? The rest of that verse, Rom, 12:1, says that he does, in the words "acceptable unto God." Will he then, later on, abandon that which we have given him? There are professing Christians who say that he will. They say they do not believe in a literal resurrection of this actual body, but that "resurrection" means "continued spiritual existence." Romans 12:1 forever answers that unbelieving denial of the precious truth of the resurrection of the body. God will never abandon that which he asks us to give him. As we gladly, joyously, gratefully commit our bodies to him, let us sing aloud with the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." God will not abandon the bodies of those who have fallen asleep in Jesus, and upon whose bodies Satan has been permitted, temporarily, to exercise the power of death. At the coming of the Lord he will victoriously, triumphantly break the power of death in those presented bodies and raise them from the dead, transformed and glorified, but the same bodies.—*Sunday School Times*.

Risen and Reflected

The editor of a leading newspaper, walking along cliffs near the sea one morning, encountered an old fisherman, and during their conversation the editor was struck by the simple faith of the old fisherman in his Saviour. "How do you know that Christ has risen and is in this world?" the editor asked. "Sir," came the reply, "do you see those cottages near the cliffs? Well, sir, sometimes when I'm far out at sea, I know that the sun is risen by the light that is reflected from yon cottage windows. How do I know that Christ is risen? Why, sir, do I not see his light reflected from the faces of some of my fellows every day, and do I

not feel the light of his glory in my own life? As soon tell me that the sun is not risen when I see his reflected glory as tell me that my Lord is not risen."—*Sunday School Chronicle*.

The Lily

In an Eastern land was an ancient tomb, which, men said, had been raised above a mighty conqueror. Now this tomb was cunningly devised, to the intent that no one should enter it. For generation upon generation it remained closed. But, after many, many years an ingenious craftsman found wherein the secret of the entrance lay, and opened the door that had been shut for two thousand years.

Then men entered into the tomb with awe and trembling, and they found in the midst thereof the body of the ancient king, embalmed with spices, and in his shriveled hand lay the root of a lily, as the custom had been to bury.

Then one took the bulb, which had lain in the dead king's palm for sixty generations, and planted it in the ground; and the earth gave it of her fatness, and the clouds spared it of their moisture, and the sun smiled upon it and gave it warmth, so that it burst into life; and in the springtime it put forth leaves above the earth, and in the summer it bore a flower of exceeding beauty, which all men came to look upon and admire. At last a wise man saw it, and, as he marveled at its loveliness, said, "If thy Maker can recall thee to life after two thousand years, surely he can recall me also."

The Easter Message

A story is told of a monument of peculiar and happy design erected to the memory of a Spanish lady. A full-sized marble coffin was represented with the lid burst open, revealing the place where the body had reposed. A Bible and a cross lay in the vacant place upon the graveclothes, and on the inside of the half-raised lid, Latin words were graven, which bear the translation, "She is not here, but is risen." This represents an impressive and effective setting forth of the message of Easter, and it would daily proclaim the truth of the resurrection to all who passed by.

Easter Power

When Jesus met his disciples after his resurrection he issued commands to them. The risen Christ is a Christ who requires service—and who has a right to expect service. He has a right to expect service because he has the power to make that service completely successful. As the Easter Christ he has at his command all the power of the universe. Are we ready to serve the risen Christ?

Bodily Resurrection

One of the finest things ever written outside the Bible about the dead is in the Shorter Catechism, where it says, "Their bodies, united to Christ, do rest in the grave until the resurrection." Praise be to God, the impossible is possible.—*Rev. W. Y. Fullerton*.

An Easter Ideal

There is a legend of Jesus which says that as he walked away from his grave, on the morning of his resurrection, sweet flowers grew in the path behind him. The legend is true in a spiritual sense—wherever his footsteps have pressed the earth, all these nineteen centuries flowers have sprung up—flowers of love, of kindness, of gentleness, of thoughtfulness. We represent Christ today, and if we fail to make little garden spots about us where we live and where we work, we are not fulfilling our mission, nor obeying the teaching that we should be in the world what he was in the world, repeating his life of love among men. It costs but little to be a true blessing to others. Selfishness does no garden-making, plants no flowers anywhere. But if we truly love Christ we will have his love in our hearts. Then we shall live not to be ministered unto, but to minister, and living thus we shall be a blessing wherever we go. Let this be our Easter ideal—to so live that beautiful flowers and fruitful vines shall spring up along the path wherever we go.

God in Nature

Luther Burbank, of California—the wonder-worker of science—of whose experiments and successes in fruits and flowers every one knows, declares that his studies and researches in nature have only confirmed him in his belief in God and the immortality of the soul. He says: "I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it."—*Western Christian Advocate*.

Resurrection Left Out

"How do you like the old world with the resurrection left out?" asked that princely preacher, Dr. J. H. Jowett, in an Easter sermon. Surely the question is most suggestive. Cold and comfortless would be the world that left out the resurrection. "There is no strengthening companion in the sore battle of today, and there is no waiting friend when the mysterious door opens on the unknown tomorrow. If Christ be dead, the universe is empty."

But Christian faith rejoices in an assured resurrection and the well-established hope of an endless life. "The great seas and prairies of a celestial, illimitable West are beyond; and we are pioneers," exclaims Dr. D. J. Burrell. "What wonders await us!"

Immortal

A pagan philosopher, on hearing that his son was dead, coldly observed, "Well, I did not think that I had begotten an immortal."

An ancient Christian, when told that his father was dead, exclaimed, "Cease your blasphemy; my father is immortal."—*R. F. Horton*.



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The Footprints

There is an ancient fable of a fox who was on the point of entering a cave when the shrewd animal saw that, though there were many footprints in the sand, they all pointed into the cave, none of them pointed outward; so he did not go in. But, though many footprints point into the cave of death, there are footprints pointing outward, and those are Christ's. Since he has escaped from the cave, he has shown us the way, and we also may come out of the dark cavern.

We Are Free

On August 1, 1836, the British Parliament abolished slavery in the West Indies, but the decree was not to go into effect for a year. On July 31, 1837, a year later, twenty thousand slaves came together in Jamaica. They put on white robes, and at eleven o'clock at night they all knelt down, and with faces turned upward they waited for an hour. As the clock struck twelve the twenty thousand former slaves rose up and shouted joyously: "We are free! We are free!" In like manner we are some day to be freed from the trammels of this mortal life and enter the glorious liberty of the risen life. Until then we can look forward to it and get ready for it.

The Sinfulness of Sorrow

Sorrow is weakening. It keeps us from doing our work in the world. Christians have no business in cherishing sorrow, and if they keep close to the joyful heart of their Saviour, they will be able to forget their gloom and all their fears and live constantly, as he does, in the sunshine of Easter morning.

The Plunge

A chamois-hunter in Switzerland fell into a deep crevasse in the Mer de Glace, the great glacier. At the bottom he found a stream running through an ice tunnel, and this he followed a long distance. At last he came to a wall beneath which the stream disappeared. He knew that if he remained there, he would die, so he boldly plunged into the icy waters. For a moment they carried him along in utter blackness, and they then bore him out into the sunshine and the beauty of the lovely Vale of Chamouni. This is a picture of the Christian's death as he trusts in Christ and in the current of his wonderful love.

Think of the Prospects

A clergyman was once summoned to a death-bed in one of the slums of South London. Flight

after flight of stairs he mounted, till he came to the topmost flat, and found his way into a miserable room with hardly any furniture, where a poor, half-starved old man lay dying in great pain. As he entered the room he could not help saying, "Oh! I am so sorry for you!" "Sorry for me?" the old man replied, "Why think of my prospects!" —*Rev. G. R. Balleine.*

The Living Saviour

"Several days ago, writes a missionary in China, "I was talking to a group of my girls about the Saviour, and I was dwelling more particularly on the fact that Jesus died on the cross that we might be saved. Yae, one of my brightest girls, about eighteen, watched me very closely, listening with a queer little expression of disappointment on her face. I proceeded with the story of the betrayal, the court scenes, the death on Calvary. I told of a mother's sorrowing for her son, and then the removal of the body to the tomb. All the time Yae's little face was darkened with perplexity. Then I told briefly of Jesus' resurrection and his ascent into heaven. Yae's expression changed immediately, and leaning forward with hands clasped and eyes alight, she exclaimed, 'He's alive then! Tell me, he's alive!' 'Yes, Yae,' I assured her, and I repeated the part of a verse which came into my mind, 'He is alive evermore.' I wish I could tell you the joy that shone in that girl's face when she left me, the joy of knowing that her Saviour was the Living One and not the One on the Cross of Calvary. Then and there I decided that was what these people want, and that is what the whole world is crying for. In preaching the Crucified Saviour we have not laid enough stress on the Saviour who is 'alive forevermore.'" —*Tarbell's Teachers' Guide.*

The Miracle of New Life

A little sun, a little rain,
A soft wind blowing from the west,
And woods and field are sweet again,
A warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A glimpse of God, a heav'nly dream,
And life as dry as desert dust
Is fresher than a mountain stream.

So simple is the heart of man,
So ready for new hope and joy:
Ten thousand years since it began,
Have left it younger than a boy.

The Resurrection Body

A gentleman of Portland, Oregon, claims he has discovered, or rather rediscovered, the secret of the ancient Egyptians for preserving foods indefinitely. He takes roses which have withered from last summer and moistens the petals, when

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they shortly resume their freshness and color, and the withered buds burst into blossom. Corn and other vegetables are affected the same way. This is all brought about by what the gentleman calls "suspended disintegration."

Perhaps this report is not correct in all its details, but it serves to emphasize the fact that he has not succeeded as yet in arresting the natural decay in the human body. Nor is it to be feared that he ever will be able to take from the tomb the bodies that have long since fallen to dust, and restore them to their friends in the flush and beauty of health. Only He who is to be the "judge of the quick and the dead" will be able to call us from the dust of the tomb and give us a more glorious body than we originally possessed.

The Easter Feeling

On the grave of his eldest child Sir James Simpson, a famous physician and the discoverer of anesthetics, erected an obelisk pointing like a spire towards the heavens. "Nevertheless I live," were the words he had carved. A butterfly was placed above the words to suggest his unflinching faith that in Jesus Christ death was only a transition, a development from the limitations of the chrysalis to the freedom of a life with wings. Dr. Jowett, who told the story, added: "Sir James was a believer in Christ, and when he came to his own passing, he thought only of the wonderful awakening; and he fell asleep in the Lord." The faith of the physician accepted the fact of the resurrection, and in that faith he lived and died.

"If only we could feel daily the exhilaration of the Easter feeling, the tenderness of the Easter message!" exclaims a writer. But surely, we have been gripped by the Easter message, we feel its strength each swift-winged day. "Looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ," we hear the minister repeat when he commits our departed ones to the grave. The words fall soothingly on our ears; for they echo our faith and, whatever the season, they breathe the message of Easter. Not only, therefore, is every Sunday Easter Sunday, but every day is brightened by the brilliance of the Easter hope.

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ASCENSION SUNDAY

"Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Psa. 48:18.

- I. The fact of our Lord's ascension.
 1. The nature in which he ascended.
 2. The place to which he ascended.
 3. The circumstances in which he ascended.

II. The conquests by which our Lord's ascension was signalized.

1. His conflict.
2. His victory.
3. His triumph.

III. The benefits which flow from our Lord's ascension.

1. Their nature.
2. Their objects.
3. Their design.

PENIEL

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. 32:30.

Jacob was driven from the Promised Land because of trickery. This fault caused him much trouble in the far country. He turns his face to God.

I. Coming to God fearfully. Esau hated Jacob and expected to kill him. Gen. 27:41. Jacob's messengers meet Esau and 400 armed men. Their report brings fear to Jacob. Crafty Jacob sends five droves of animals and the drivers to carry conciliatory messages. They go in relays. Fearful Jacob thus expects to gain peace through his own craftiness.

II. Coming to God prayerfully. Jacob saw that his craftiness was not enough. Jacob knew that he was returning at the command of God. Gen. 31:3. Jacob prayed.

III. Coming to God victoriously. Jacob was left alone. Jacob wrestles with the man till the break of day. Apparent defeat. Pain. Persistence. "I will not let thee go, except thou less me."

The new name. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." When self disappears the way is open to God. Through Jacob's experience we may learn to come to God without spending years in the far country. —Rev. W. W. Woodcock, Brownsville, Tenn.

THE HAPPY PEOPLE

"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." Psa. 144:15.

I. The elements of which the happiness of God's people consists.

1. Peace.

2. Love.
3. Hope.

II. The attributes by which the happiness of God's people is distinguished.

1. It is substantial.
2. It is intense.
3. It is uninterrupted.
4. It is holy.
5. It is ever-during.

III. The objections which are brought against the happiness of God's people.

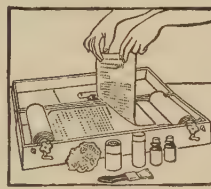
1. Has not religion its sorrows?
2. Has not religion its restraints?
3. Has not religion its perils and persecutions?
4. Has not religion its disappointments?

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THE SPIRIT-FILLED CHRISTIAN

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

The whole book of Acts is radiant with the stories of those whose souls were filled with the Spirit. Four examples:

1. Peter. Ease and boldness in speech; unswerving fidelity to Christ.
2. Stephen, Angelic sweetness and patience, courageous testimony, heroic fortitude.
3. Philip. Persuasive reasoning and patient persistence in winning individual souls to Christ.
4. Paul. Splendid consecration in giving up his high social status and casting his lot with the despised Nazarenes, and devoting his great talents to the service of Christ.

THE FIRE OF THE SPIRIT

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3.

I. The Uniting Fire. The households of ancient Rome gathered round the fire for their daily meals, making each meal an act of worship to Vesta, and forming a daily bond of union between the members of the family. In the temples of Vesta, no image of the goddess was raised, but fire was continually kept burning, a perpetual reminder that Romans were one family. So God the Holy Spirit is kindled in each one, our business being to guard the Holy Fire, and beware lest it be quenched.

II. The Fire Quenched. By disobeying conscience, by wilful sin, by yielding to pride, selfishness, vices.

III. The Fire Starved. By neglect of prayer, thought, Bible-study, exercise of spiritual faculties, worship.

IV. The Fire Stifled. If fire is not actively spreading, it dies, stifled in its own ashes. Spread the fire, by devoted love and work for others.

THE MYSTERY OF PAIN

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

I. The existence of pain. The most casual glance at human life reveals the existence and even the dominance of pain. We do not go to the deepest root of this tree of mystery by the common assertion that it was from the sin of man that all death and pain sprang. It is a significant fact that the higher the nature the more sensitive it is to pain.

II. The use of pain. If we cannot fathom all the mystery, it is possible to discover some good and useful purposes served by pain. One of its lower uses to the human race has been the increase of knowledge and skill that have grown out of human suffering. Another higher use is the effect of pain on the moral and spiritual life in exercising faith under hardship. Perhaps the highest use is in the connection of suffering and sympathy. Human pain has been perhaps the greatest power to call forth and make perfect human love.

III. Pain is to be some day done away. There will be no more need of it. Our education will be complete.

NO MORE SEA

"And there was no more sea." Rev. 21:1, l.c.

Heaven is often and perhaps best described by negatives, the things that are not there. John's glowing imagery of golden streets and gates of pearl do not touch our hearts, even if they fire our imaginations. It is when, tired of using earthly similes for glories no mind can imagine, he tells us of the things not found in that perfect Home, that our very inmost souls are moved. "No night;" "No temple;" "No more curse;" "No more death, neither sorrow, nor crying, neither shall there be any more pain."

And here he says "No more sea," because

I. The Sea is a type of unrest.

II. The Sea is a type of separation.

III. The Sea is a type of danger and death.

IV. The Sea is a type of hidden secrets; of mysterious terrors, of unknown horrors.

How perfect must that Home be which is God's ideal! Let us humbly, gladly, and gratefully ask God to make our hearts anew, and fit us for that Home.

THE BEST PROTECTION

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

I. The recipient of the promise. The man "whose mind is stayed." "Mind," in margin "thought," includes imagination, idea, desire, whole heart.

"Stayed," by deliberate act of faith shifting all care, responsibility, result, to the One best able to take it, and being, in consequence left at peace from all worry.

II. The precious assurance here given. "Thou wilt keep him in perfect peace."

Peace is longed for by all, individuals and nations. It is God's gift, bestowed only on those who fulfill his conditions.

God-given peace is peace at its fullest. "Perfect peace," in the original "Peace, peace," language failing to express its fulness—like ff or pp in music, for much loudness or much softness.

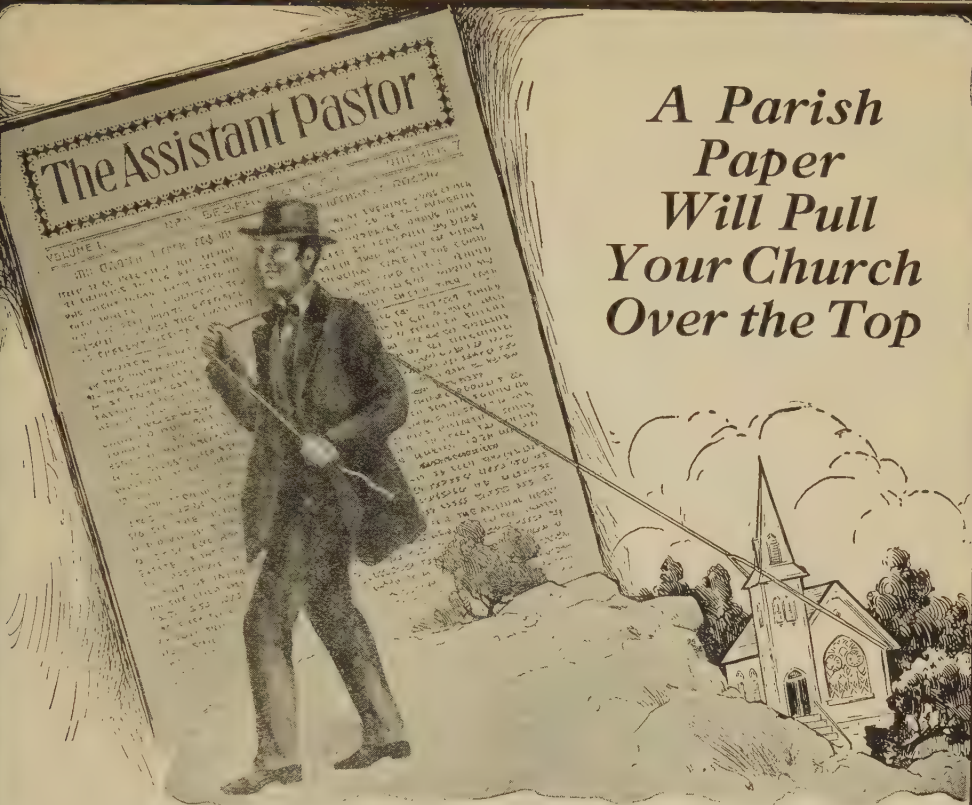
III. The simple, yet ample reason assigned. "Because he trusteth in thee."

1. It is the direct outcome of faith. So simple that none can fail to find it.

2. "He trusteth in thee," ample ground for faith, for Jehovah is the Covenant God.

The "trust" of the Old Testament is just the "faith" of the New. Let us, therefore, who have come to God through Christ, allow the peace of God to rule our hearts. So shall we have peace indeed in our hearts and homes—peace in the present, and peace for the future.

In the judgment of the world a life may be without fault while at the same time, in the judgment of God, it may be without fruit and hence is not fulfilling the purpose of its creation.—J. Stuart Holden.



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"He is Risen"

REV. THOMAS S. HICKMAN, Birmingham, Ala.

Text: "He is not here, but is risen." Luke 24:6.

Of all the festivals of the Christian year Easter is the most important and the most joyous. From of old it has been known as "the happiest of days," "the Sunday of joy," and "the festival of festivals." Leo the First called it "the day alone great."

The word "Easter" comes from "east," meaning dawn. Out of the east comes new light after the darkness of light and we call it morning. Out of the first Easter morning came a wondrous new light—the light of life—after the darkness of death. And it has since been the gleam of a new morning—the morning of a new day for all men. Contrasts make things stand out more prominently. Black touching white seems blacker, and the white appears whiter. Sorrow makes joy seem gladder and joy makes sorrow seem sadder. The deeper the sorrow, the greater the uplift of joy that follows.

The first Easter morning stood out in sharp contrast with what went before. The Saturday before Easter was filled with deepest gloom. While Jesus still hung on the cross there was hope. While he still remained alive there was the hope that he would do something startling, for his brief life had been filled with things which startled men. Surely after enduring all the shameful treatment heaped upon him, he would do something to completely offset it. But now that straggling, struggling hope had vanished. The life was out of his body. The body was in the sealed up tomb. What a long day that Saturday was! What a day of trial and keenest anguish for his disciples? That night they slept the heavy sleep of disappointed men with sore and aching hearts. But while they slept something took place. While they slept Jesus rose. Up out of the wrapping clothes, up, as the great stone was rolled away from the door of the rock tomb, Jesus rose. Out of what seemed to be utter defeat came glorious victory.

It was morning, a new morning, whose newness has never lost its dewy freshness—the world's Easter morning. But the light that came was too bright for the eyes it met. It dazzled. The disciples and women were like children suddenly roused out of sound sleep by an intense light shining directly into their faces. They were so surprised that at first they did not believe that Jesus had risen. Mary knew when the Master had spoken to her and told her to tell the others. Peter knew when, all alone, the eyes that drew the bitter tears in the courtyard after his denial now looked again into his, for Peter could not be mistaken about those eyes. The two on the way to

Emmaus knew by the wonderful discourse and their burning hearts. The upper-room company who dined with Jesus after the resurrection knew that he had indeed risen from the dead. The cautious, square-jawed Thomas knew by the feel of those scarred hands and by the rude-edged hole in the side, and his lips uttered a glad, worshipful recognition of Jesus, his Lord and his God. Long after, the studious, keenly trained schoolman, Saul of Tarsus, knew by the blinding light on the Damascus road, and the quiet, penetrating voice that completely reversed the high-pressure engine of his career.

"He is not here, but is risen." That changed their pessimism to optimism, their sorrow and gloom to joy and hope. One had come from the other side with the assurance of hope. We sometimes think that a message from the other side would give the assurance we crave, and men have ever stood close to death and listened intently in the hope that they might catch the whisper of a voice or the rustle of a wing. But we have a sure word of news and cheer from the other world in the only traveler who ever returned from that bourne to tell us about it. From the lips of Jesus fell the utterance whose immortal music can never lose its charm and certainty: "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and will receive you unto myself, that where I am, ye may be also." He did come again when he opened the rocky jaws of the tomb and stepped forth in the fulness of eternal life, Lord of life and Master of death. Out of that empty tomb on the first Easter morning gushed a flood of light that has dissipated our doubts and given us a demonstration of immortality. The risen Christ was a traveler returned from the other world to assure us of its certainty and blessedness. More than this we do not need to know.

This, then, is the Easter message. The original Easter festival celebrated the advent of the spring, the dawn of a new year and of the earth's life. Jesus' resurrection is an Easter—a dawn—the dawn of a new day for man and for the earth. Easter signifies beauty, the rare beauty of new life, for life is never so sweet and beautiful as when it comes up new and fresh in the spring. The green has a fairer hue, the flower a softer, deeper coloring, the air a new balmy freshness and the dew a sweeter fragrance. Jesus' resurrection was the beginning of the world's springtime.

But does everyone know the Easter message

and have the Easter hope? Less than a century ago, there were growing up in some of the cultured Christian homes of New England many children who later realized with regret that during their childhood days they had never known the symbolism or ever heard the name of Easter. The old Puritans had banished the Easter festival. Yet no more significant, spontaneous, or universally attractive festival has ever been instituted than that which celebrates the return of spring, the budding of leaves and flowers and the triumphant hope that eternally beckons forward the human race. Older than Christianity and deeply rooted in the love of life itself, the spirit of Easter finds its most perfect expression in the Resurrection story of Jesus Christ—"He is risen." There is indeed good cheer in the sight of flowers lifting their faces once more toward the sunlight after the frosts and storms of winter have spent their force. The swelling seeds and changing tints of green give promise of the coming harvests and assure us of Nature's ready response to our physical needs. The songs of the birds and the humming of the bees remind us of the rising tide of life that surrounds us and through countless channels is rushing onward with the pulse-beat of recurring years. In all this stir of creative energy, this bursting of winter's fetters and the renewal of life's struggle for undisputed supremacy, we feel a kindling interest and secret joy, which carry us outside the old limitations and broaden the horizons of our purposes and hopes.

But did the springtime come and go with no other message of inspiration, the world of mankind would grow old, weary and discouraged with its toil and disappointment, its wasting wars and ceaseless oppressions, its heroic attempts and saddening failures, and the oft-recurring sight of its shining ideals cast to the earth and trampled upon by the gross feet of selfishness and indifference. Humanity knows but too well its own weaknesses and defects. Memory as well as science reminds us that one spring is like another, that man's life, too, is but a coming and a going, as the budding spring bursts into summer and comes at last to rest beneath winter's snow. But Easter adds the everlasting crown to man's hope and inspiration to the fact of the resurrection—"Because I live, ye shall live also."

Back to the Gospel source go those whose faith in human possibilities and courage for unmeasured tasks must needs be renewed in some life-giving stream. Not only in the buds and blossoms may we see the victory of life, but also in the story of Calvary and the Garden, where we find goodness and righteousness eternally triumphant over villainy and injustice, non-resistance over aggression, humility over pride, holiness over sin, love over hate. Easter proclaims that man shall overcome all his enemies, including death itself. His pathway may lead him through the sorrows of Gethsemane, the pain and darkness of Calvary, nevertheless his winter of distress will yet turn to the spring of delight. Defeat will be forgotten in the joy of final victory, and the life of the spirit will rise in glory from the shadows of the grave.

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The Coercion of the Unknown

REV. JOSEPH COOPER, South Manchester, Conn.

Text: "And when they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

Simon is a Jew of Cyrene going up to Jerusalem for the feast of the Passover. Probably he had friends in the country district and comes this morning into the city to take part in the temple services. Starting before daylight he arrives just at dawn when the morning sun is touching the cupolas of Herod's palace and throwing a halo of beauty over the pillars of the Temple. He is surprised to see a mob coming out of the gate toward the rounded, skull-like knob of ground called Golgotha. In the center of that mob is the suffering Saviour bearing his own cross. On either side are the rough soldiers of the Centurion's band. Poor Simon may have thought this some phantasy of his brain. Were these men ghosts playing some strange drama of the dead? Looking around him in the fields he could see the flocks and herds and the men and women going peacefully about their tasks. The sun was touching all nature with its silver and gold. He had heard the birds singing their sweet matins and their songs had blended strangely with the music of his own heart. But what of this procession of frenzied men, mad with passion and lack of sleep? What of these soldiers marching along in clanking armor? What of this criminal staggering under the burden of the cross?

Just as Jesus reached the place where Simon stands transfixed with wonder he stumbles; he falls! Simon may have instinctively reached forward as if to save, or the soldiers may have seen this strong countryman standing by the roadside. Seizing upon him they compel him to bear the Saviour's cross.

Here is where the unexpected comes into a man's life. By no stretch of imagination could Simon ever have conceived that his life would be tangled up in this way with one of the greatest dramatic scenes in the history of the world. Who knows what the next turn of the road will bring him? Who can tell what will be on the morrow? We are in the grip of the unknown. Life is a supreme adventure. We are embarked upon a wide sea where variable winds and currents play around us and carry us to unexpected ports. Life is crowded with the elements of surprise. This gives it zest, piquancy, the elements of romance. Every life is a secret drama; even the actors themselves cannot understand.

I. The unexpected tests us as nothing else can. It is not the voyage so much as the being torpedoed without a moment's notice. Things running smoothly may be met by ordinary grace, but when they get into a jangle, then we find out what spirit we are of. All the fibres in a man are strained by the unexpected. If we are to be ready we must fortify ourselves by increasing our reserves. The difference between losing and

winning lies there. Samson was tested and fell. Joseph had the same test and won. We must have the reserves of a sincere life, a strong faith, a steady growth of spiritual power, that we may not be overtaken and destroyed.

II. Again, the unexpected is often the compelling. Simon was gripped by a power he could not resist. Events shape us as we shape events. We are caught in the flow of events and willy nilly are forced into unexpected attitudes and actions not determinable by the will. We have to bear trials not of our own making, perform duties laid upon us by others, disagreeable in their nature and irksome in their continuance. What we must look for in these compelling events and in these circumstances is the will of God. Our compelling tasks are often vicarious. These things we ought not to try to escape. Identification with the life around us is of the essence of Christian fellowship. To share the sorrows as well as the joys of others proves that we have the Christ spirit. One of the great things said of Jesus Christ was that "it behooved him to be made like unto his brethren." Just so far as we learn to respond to this Christly spirit will we share in the life around us. We are vicars of Christ. The church is to be a channel for the conveyance of his gifts, a mouthpiece to speak his word, a hand held out in pity to those he loves.

It is said of Mrs. William Booth that she could not look upon a sore or see a wrong done without pain that amounted to physical nausea. This is being crucified with Christ.

III. This cross-bearing also becomes redemptive. Simon could not redeem his brother, but he could carry the cross upon which that redemption was wrought out. It was a very small part to play, yet small things loom large in the Kingdom of God. It had a good effect in his own family. He is said to have had two sons, Rufus and Alexander, and that both of them became converts to the Christian faith and helpers in its work. The cross-bearing of the father became the salvation of the sons. Perhaps if we parents bore the cross a little more patiently our children might share more fully in the redemption of that cross.

Cross-bearing is a form of testimony. As we bear our crosses bravely and patiently so we testify to the grace given unto us.

Cross-bearing is an evidence of fellowship. Paul wished to fill up that which was lacking in the afflictions of Christ.

Cross-bearing is also a sign of growth.

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The Appeal of the Easter Message

REV. RICHARD BRAUNSTEIN, Highland, N. Y.

Text: "Go tell my brethren." Matt. 28:10.

The message was one of victory. Christ had conquered death. This victory was the promise and assurance of future triumph. "The power of his resurrection" is eloquent of spiritual progress. The message of the resurrected Christ will bring in the Kingdom of God. The disciples are to go into all the world and tell the good news. And as they go he will go with them, as a potent presence and inspiration. The brethren are under every sky. They are of every color, race and tongue. A strenuous missionary propaganda, home and foreign, will give publicity to the message.

William Hale, a great English preacher, had a wonderful experience. It came to him one day that the risen Lord is an overwhelming reality. He had believed it before, but this was his belief illuminated, transfigured, glorified. It possessed him in such a way that every Sunday morning he had his congregation sing an Easter hymn. He was determined to let his people know that Christ was risen. That is the mission of the Church. It must be determined to have the world know that Christ is risen. It must tell the brethren the story of his death and resurrection until all the brethren everywhere shall be singing an Easter hymn. This is a big task. Were it a small task we would not endeavor to undertake it. Because it is so big it appeals. Time was when it was regarded a great privilege to follow some Caesar, Alexander or Napoleon, to assist him to bring the world to subjection and humiliation. But now the claims of the risen Christ are being recognized. All over the world young men and women are hearing and responding to the "Take up your cross and follow me" of Jesus. They leap to his call and meet his challenge. They accept his dare and enlist in his army. His "Go ye into all the world" is a high commission. It is an invitation to be a crusader, path-finder, missionary, adventurer. His plan is big. His method is sacrificial and his program is daring. His call is to all there is in an individual to be expressed all of the time in service for others. It is a return to the fundamentals, the recovery of the Christian passion, the emphasis on that which matters most in a world of veneer and artificiality. It is an opportunity for the making of the highest investment of self and the consecrating of life to all that is best and noble.

I. President Wilson during the Red Cross Roll Call at the time of the World War gave us a ringing phrase when he said, "I summon you to the comradeship." The phrase was but an echo from Galilee. The slogan of the drive was, "All you need is a heart and a dollar." That is the appeal of the Easter message. It is the summons to comradeship. It needs hearts. It needs dollars. It needs hearts aflame with the wonderful story of a living, risen, powerful Christ. It needs dollars, consecrated, baptized, drenched on some personal Calvary in order to send that story around the world.

Comradeship is chiefly important in its effect on character. There is much in having an ideal. Ideals can not be too high. An ideal may be embodied in a friend, a book or a picture. Stanley, the explorer, stated that it was David Livingstone and his influence that changed his life. I know of a man who was converted by reading Hugo's "Les Miserables." An anxious father reclaimed his wayward son by hanging in his room the face of Hoffman's Christ. Character is caught, not taught. We appropriate that which we approve. The greatest commentary in the literary world on this theme is Hawthorne's "Great Stone Face." The lad who looked upon the carved image in the rock during the days of his youth, was, when to manhood grown, the exact replica of that which he had looked upon. It is a psychological fact that we are influenced by our environment, thoughts, occupations. "Looking unto Jesus" is the safe method of growing best character. Engaging in Christian service is the sanest habit formation. The reason for this is that character also needs action for its healthy growth. We may know all about Christ and be static. It is engaging in Christ-like tasks that makes us dynamic. It is the comradeship of Christ that helps.

II. Comradeship involves doing the same things, tackling the same difficulties, being interested in the same problems. Men become comrades when they fight side by side, struggle for the same ends, and labor for the same results. Jesus Christ is engaged in a great work. His is the biggest undertaking that ever commanded the time and talents of any man. His whole time is taken up with the ideal and mission of loving, lifting and saving. Anyone then wishing to be in his company must throw himself into the same tasks. To be the comrade of Cromwell one must fight the Maligned; to be comrade of General Booth one must fight with the Salvation Army. To be the comrade of Jesus Christ one must "seek first the Kingdom of God." History records the names of many great comrades of the Risen Christ. Their names are legion. The chronicle of their deeds may well be known as "The Acts of the Modern Apostles." Better yet the book of their heroic endeavor may be called "The Acts of Jesus Through His Apostles." The task is not yet done. More workers are needed.

1. The appeal of the Easter message is to the youth of today. They are hearing much concerning the "Stewardship of Life." What better theme for preaching or teaching? To emphasize the joy of service, the privilege of doing for others, the God-given task of bringing the world to the risen Christ. There is no more stirring work than to go on and tell the brethren about him.

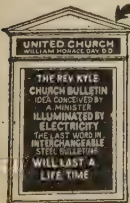
It has been estimated that there are twelve million young men in the United States between the ages of fourteen and twenty-eight. What tremendous power they could bring to any enterprise. One of the most important duties facing the Church in this age is the securing of the energy,

and gifts of the young men and women for the spread of the Gospel. It is our business to get the Easter message into their hearts. The heart of youth will respond. Young people like big things. The missionary program is the vastest thing planned on this planet. Once let loose the power of the risen Christ through the channels of the coming men and women and the new order wherein dwelleth righteousness will be realized.

Our religion has been prone to be more nominal than real. Nothing more heartening has been seen in our generation than the response the young manhood of our country made to the call of the colors during the World War. It meant a desire to serve an ideal and it was done at tremendous cost. It revealed a spirit of self-sacrifice that was genuinely religious. There was nothing nominal, negative or halting about it. There is a call for the best kind of talent, consecration, concentration, and endeavor in the service of Christ.

2. The largest word in the teaching of Jesus is that small word "Go." Go at once. Go down to the slums and squalid city streets. Go climb the stairs of reeking tenements. Go down dark cellars where vice and degradation spread their poison. Go drive your dog-team across frozen wastes and snowy desolation. Go push your canoe up strange waterways and turbulent rivers. Go lead your pack train over broad prairies and wind-swept plains to the remotest settlements. Go wend your devious way up the trails of the lonesome pines to the last clearing. Go sail the seas to heathen lands and shatter idols and dispel darkness. Go everywhere. Go and tell all the brethren that "God so loved the world that he gave his only begotten Son," etc. Go and do this and your eyes will shine, pulses throb and heart beat high, for then you will be engaged in a task that all the angels and the company of heaven are watching with bated breath and joyous enthusiasm.

"The Son of God Goes Forth to War." "Who then is on the Lord's side?" The second world-war is to be fought. "Shall your brethren go to war and shall ye sit here?" Many have responded to the appeal. Their trenches are in many fields. Their banners are flying from many hills. Their camp fires are blazing on many horizons. All the good in the world is at war with all the bad. As the late Theodore Roosevelt said, "There is no such thing as neutrality between the questions of right and wrong." The call is clear, clarion, clamant. Only cravens and cowards refuse such a high commission. Follow the gleam!



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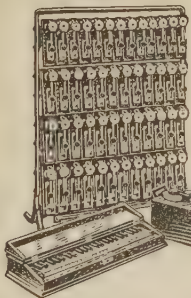
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If There were No Easter!

Children's Sermon

REV. ALFRED BARRATT, Dallas, West Virginia

Text: "If Christ be not risen." 1 Cor. 15:14.

If there were no Easter what then? Some boys and girls have never once thought about that. Easter comes and goes and comes again, and we fail to really appreciate its coming, in fact thousands of boys and girls and even men and women never stop to think or even ask, "What does Easter mean?" But does it really mean anything to us? Would the world be any better or worse if there were no Easter? Would there be more joy or more sadness, more light or more darkness, more liberty or more slavery, more hope or more hopelessness, more death or more life? These questions are very easily answered. The Apostle Paul says very clearly, "If Christ be not risen then is our preaching vain, your faith is also vain and ye are yet in your sins." All this is very true if Jesus Christ be dead and if there were no Easter. We must confess that things would be very different in this world of ours if there were no Easter. Our religion would be meaningless. Our churches would be Christless. Our hearts would be joyless. And our lives would be hopeless and the whole wide world would still be in darkness—the darkness of sin and despair. But let us thank God this beautiful Easter day for a living Christ. He is not dead. "Now is Christ risen from the dead." Because he lives we shall live also.

There are many boys and girls who live in constant dread because they are afraid of death. But I am very sure they do not fear as much as others do, if they are Christians. It is because of the weakness of the flesh that we shrink from death. Yet if we had more confidence in our loving heavenly Father we would not be the least afraid of death.

The late Doctor Ian Maclaren once told a story of a dear old Scotch lady who wanted badly to go to the beautiful city of Edinburgh. But for many years she could not be persuaded to take the trip because of her dread of a long, dark tunnel through which she would have to pass. One day, however, something happened, and in spite of her determination not to go she was compelled to take the train to Edinburgh. As soon as she got into the train she commenced to worry about that dreadful tunnel, but before the tunnel was reached, the old lady, worn out with worry and excitement, had dropped peacefully off to sleep. When she awoke the dreaded dark tunnel had been passed. This is one of the beautiful things that Easter brings to us, it takes away the fears of God's people when they enter the valley of the shadow of death.

A little child was once playing in a large and beautiful garden with sunny lawns and tall trees but there was one part of it, a long and winding path overshadowed by trees, down which he never ventured to go. Indeed he dreaded to go near it just because a foolish nurse had told him that ogres and hobgoblins dwelt within its gloom. At last his elder brother heard of this fear, and after

playing one day with him took him to the entrance of the grove and leaving him all alone terror-stricken, went singing through its length; and then returning took the little fellow's hand and they went through together. From that very moment all the fear had fled. This is what Jesus did, he went through the dark valley of the shadow of death alone. He died and then he rose again and his resurrection gives us courage and hope. He came back again so that he could take us by the hand and walk with us through the dark valley: "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me." There is always a light in the valley when Jesus is there. Then let us not dread death any more.


Death has lost its sting because Jesus conquered death. The grave has lost its victory because Jesus rose again. You remember the angel said, "He is not here; for he is risen, even as he said."

Two little birds once had a nest in the bushes in the back of the garden. Little Amy found the nest. It had four speckled eggs in it. One day after she had been away for some time she ran into the garden to take a peep at the little speckled eggs. Instead of the beautiful eggs there were only broken, empty shells. "Oh," she said with sorrow and disappointment, picking out the pieces, "the beautiful eggs are all spoiled and broken." "No, Amy," said her brother, "they are not spoiled. The best part of them has taken wings and flown away." That is just how it is with death. The body left behind is only just an empty shell while the soul, which is the best part, has taken wings and flown away.

Death is only a dark tunnel that leads into the beautiful city of life. There is a glorious Easter. It opens doors to us. It gives us a glimpse of glory. It is just this that brought Jesus Christ into this world. He came to bring light and life for evermore. He died that we might go to heaven. He rose again. Now he lives, and because he lives we shall live also.

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Like a Tree

Springtime Sermon

REV. C. SUMNER OSGOOD, Oswego, N. Y.

Text: "And he shall be like a tree," etc. Ps. 1:3.

When it is said in the Bible that a happy man shall be "like a tree" the words recall us to one of the most lovely things in God's world, a tree. Joyce Kilmer put the feeling of the average person about trees when he said:

"I think that I shall never see
A poem as lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain;

Poems can be made by fools like me,
But only God can make a tree."

I. A tree is not only lovely. It is a type of stability as well. I shall never forget a visit that I once made to the Mariposa Grove of Sequoias in California. These Redwood trees are very large. They are the giants of the tree family. But it is not their size, but their age and sturdiness which

is most impressive. Scientists estimate some of them to be fully 3000 years old. They have stood, straight and tall and sturdy, since the time of Moses. In spite of all storms they are still the sentinels of the Sierras. They have stability.

A man whose life is rooted and grounded in love is like that. He is steady because his roots go deep. He is strong because the quiet might of spiritual things has permeated his life. In these feverish days, what could be better for us to call to mind than that the Christian may have the power of a mighty tree. Edwin Markham's prayer may well be ours:

"Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent.
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls may rest
On the way and be their best."

II. A tree that has had a fair chance is not only sturdy but symmetrical. Human lives should be like that. They should have their chance to branch out. When trees are crowded together in tropical jungles they are often misshapen. They grow in fantastic forms. But

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when a tree grows in the middle of a field or in any unobstructed place, it becomes a marvel of symmetry. It is God's intention that this world should afford opportunities for such growth. Wherever we crowd one another by our selfish greed, wherever we blight or deform some neighboring life by sins of lust or passion, wherever we build cities or rear so-called civilizations that do not give room enough for the growth of normal characters, we are untrue to Christ. He died that the world might be saved, and to be saved means to have rootage in the soil of a wholesome social life. It means to have the fresh air of a genuinely spiritual education.

III. But perhaps we are making the picture of the Christian life too beautiful. The words, "like a tree," are from an Old Testament psalm, and there is always a tendency in the psalms to picture the good life as extremely favored in external things. The good man is protected from disease, from financial loss and from domestic unhappiness. It is the sign of God's favor when these blessings transpire. Christ has brought a deeper message. The very word "tree" has come to mean "cross" in some connections. "The accursed tree," one of the old hymns calls it. Jesus' life was beautiful for its strength and sturdiness, and it was admirable for its symmetry. Yet a tree with beautiful new foliage, basking in the summer sun would hardly be a complete symbol for Christ or for the religion which he founded. We must remember the bare branches of winter. Just as a tree stands throughout the storms of winter, so Jesus endured the storm of Calvary. He could not have been life's interpreter if he had not. He could not have mediated to us the spirit that is adequate for the immense problem which all earnest living involves if he had done less. A Jesus who only sat in the meadows and talked about children and flowers might have been beautiful in poetry, but he would have been the Lord of only a part of life, and that its least puzzling part. Anyone finds it easy to understand sunshine. Fortunately for us, Jesus has interpreted the storm. He has done this, not by giving us a verbal explanation of the problem of evil, but by the better method of enduring it in his own person. If ever you are tempted to cry out against the bitter wrongs of life, remember that he who knew no sin of his own still tasted the results of the bitterest hatreds of which the human heart is capable. He said and thought that in certain circumstances such endurance is the only divine way.

IV. But there is one final lesson, and it would be a shame to let it escape us. The storm is a dramatic thing, and we are all sure to see it. But the less dramatic thing in the life of the tree is nevertheless the greater thing. The less dramatic thing, which conquers the storm and utilizes the sunshine is the life process within the tree. Even in the winter the sap is in the roots. In the spring it triumphs in the beauty of new foliage. The life of the tree is nourished inwardly. It is strong enough to endure all the mischances of the seasons. In the Sequoia, it goes through a thousand winters and still triumphs. So it is with the Christian.

He does not understand the changing fortunes of life. He knows not whence they come nor whither they go. But he knows that inwardly the supply of conquering love is inexhaustible. "I am the vine; ye are the branches," said Jesus. If the roots of our spiritual being are nourished in Christ the branches will always have a liberal supply of life, for "in him was life, and the life was the light of men."

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A Question About Immortality

REV. CHARLES HADDEN NABERS, Pensacola, Florida

Text: If a man die, shall he live again?

The query of Job is a universal query. In many places, by many people, and under many circumstances of life has it been asked. Farmers ploughing in their fields, watching the corn springing from the warm, fragrant earth, have turned to me with this question: "If a man die, shall he live again?" On a storm-tossed ocean liner on the tumbling waves of the Atlantic, a Swiss in the same cabin with me, badly frightened and worse sea-sick, made the night miserable with his moans and curses, but toward morning he leaned over and asked us the old question of Job: "If a man die, shall he live again?" One evening several years ago a group of learned archeologists listened to Dr. Sayce relate incident after incident which most wonderfully brought back the civilization of ancient days and strikingly testified to the truth of the Bible, but some hours later these same savants grew even more serious and interested as they discussed together this query of Job. A far step it is in Cairo from this hall of science to the cafes of Esekia, the worst section of one of the worst cities on earth, but among a gang of half-drunken soldiers one night there was pause in the revelry and hush of the hollow laughter when somebody asked in but slightly different words this question of Job. College men in America have spent all night in talking about it, popular

novels have had it for their major motif, essays and works of science have been penned to discuss its unique and subtle phases, journals of research have carried departments exclusively devoted to it. All of us have heard this question asked by trembling lips and tear-dimmed eyes when sad ones stood in the cold, bleak cemetery and watched clods of red earth falling heavy into the open grave as the man of God was saying, "Earth to earth, dust to dust, ashes to ashes." It is the question universal.

In the main, three answers have been given to the question by those who have asked it.

A few individuals—very few—have said, "No," But these men and women have been so few, so erratic and so abnormal that we need not stop to discuss their position.

Others have said in reply, "I do not know." Among these was Confucius, the Chinese sage. When asked about a future life, he replied: "I cannot tell you whether there is anything beyond this life, for I do not know. If I knew, I would not tell you: for if I assure you of a future life, you would so neglect the living and worship the dead that the present world would be empty. If I told you there was no future life, you would care for nothing except passion and possessions." Another who made similar reply was Robert Ingersoll.

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Speaking at the grave of his brother, he declared: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word."

The great majority in all lands and from all faiths and from every degree of civilization and culture have answered the question with a glad, ringing, "Yes."

Such is the answer of ancient Egypt. In the rock-hewn tombs beside the sands of the noiseless Nile, the old Pharaohs were wrapped in linen cloths on which these words were written, "The dead shall live again." Belief in immortality led to the perfection of the art of embalming, for they deemed it essential that the body be preserved. When *Rameses* returned, he should find his earthly house awaiting him.

Such is the answer of Greece and Rome. The worshippers of Jupiter and Minerva looked forward to the shadowy realm of the dead, the misty region of the grave, about which they knew little but in which they firmly believed.

Such was the answer of the old Teutons and Norsemen. The future held a Valhalla where together through the ages would dwell men and gods.

Such was the answer of the North American Indian. "Yes," he says, "when man dies, he shall live again. He shall cross over to the Great Spirit, and enter the happy hunting grounds to abide forever." To be prepared for the chase there, he is buried with his bow, arrows and other implements of warfare.

Such is the answer of the black men in Central Africa today. When this life is over they believe in another when the powerful river-god shall deliver them from wild beasts and poisonous reptiles.

Such is the answer of the Brahmin in India. After this life, he declares, man shall rise from this mortal existence through the transmigration of his soul until he shall finally be assimilated into his impersonal god.

Such is the answer of the Moslem from his Koran. "There is," he reads there, "a hell for the faithless and a heaven for the faithful."

Such too is the faith of the Christian.

Every land and every age and every religion replies that if man dies he shall live again.

Since we as Christians ought always to be ready to give a reason for the hope that is in us, why do we believe in the immortality of the soul?

I believe in the immortality of the soul because immortality is the universal longing of the human soul. It is a longing not alone of the body or of the mind, but of the very soul of man. God who created the soul has given to it this and all of its other longings. For every other longing God has provided in this life some way by which it may be satisfied. Would God leave this highest longing forever unsatisfied in all men? Surely not!

I believe in the immortality of the soul because God is the great Economist of the world. Does

man do well to care for the great buildings of the earth? Over in Athens the Parthenon, erected over two thousand years ago by the master hand of Phidias, is still the wonder and awe of modern builders. Only vandalism would allow it to be destroyed. Does man do well to preserve the great paintings of earth? Painted by *Leonardi Da Vinci* in the refectory of the church in Milan about the time that *Columbus* discovered America, "The Last Supper" is still viewed by thousands of people every year. No one would consent to its destruction. Does man do well to preserve the great books of the world? For millions of Christians, "Pilgrim's Progress" has furnished hope and encouragement, and we would not wish that volume to be destroyed or forgotten even today. Of course man does well to preserve the treasures of architecture, of art and of literature for hundreds and even thousands of years. But listen: The maker is always greater than the thing made. The Parthenon is great, but Phidias is incomparably greater. The great paintings are valuable, but not so valuable as the great artist who created them. Books are great, but not so wonderful as the soul of the author. Shall a book, a picture or a building live for a thousand years, and the maker of it last only a paltry fifty, sixty, or even eighty years, and then pass out of existence forever? Not so, since God is the great Economist of the world. In all nature nothing is wasted or lost. Shall I not know with assured faith that he will treasure through the ages the greatest thing in the world, souls made in the divine image?

I believe in the immortality of the soul because man is a two-world creature. Planted in the springtime, some flowers grow all summer and until frost kills them at autumn without ever coming to blossom. But next spring they start again in some measure where they left off, and in the second season they bloom. One season was too short to reveal their beauty. So is it with man. One life is all too short for his full development. With eighty years of study, man knows but little; with even eighty years of service, man realizes he has accomplished little beside that which he longed to accomplish. He is still incomplete! The tragedy we see daily is an expanding mind and an enriched soul in a decaying body. All else save man reaches perfection in this life. He alone leaves earth with powers untouched, talents unused, strength not utilized. In a world beyond this world shall we not believe that man will grow and learn and serve until he is complete?

I believe in the immortality of the soul because of the inequality and injustice in this world. Often truth is crushed to earth, bleeding at the hateful hand of ruthless wrong. Often righteousness is on the scaffold, and wrong is on the throne. With a righteous God ruling the universe, the righteous must be rewarded and the wicked must be punished. Many times during this life this is not done. Surely there must be another world where all these tangles are straightened out, and where the books of life shall be balanced finally—with injustice and inequality removed forever.

I believe in the immortality of the soul because

of the clear-cut teaching of the word of God. This assurance comes from the resurrection of my Saviour, Jesus Christ, a resurrection which is not a fable but a fact, the best attested fact in all human history. When Paul wrote to the church at Corinth, he stood ready to prove the resurrection of Christ by ten car loads of witnesses who had seen the Master in the flesh. Consider too the power proofs of the resurrection in the lives of the disciples. After having seen their Risen Lord, these timid lambs were transformed into courageous lions, and, assured of a God risen from the tomb, they went forth conquering and to conquer.

The great meaning of the resurrection of Christ to Christians is that it guarantees our own resurrection. We shall live because of him and with him through the ages. There is then really no death, we are just transferred to another place for larger duty beside our great Captain.

Do more than merely exist, live today, you are an immortal! Eternal life in Christ is more than length of life, it is breadth of life, depth of life, height of life, volume of life, momentum of life, joy of life, hope of life, and divinity of life. If a man dies in Christ, he shall live again in abundance of life with his Saviour forever.



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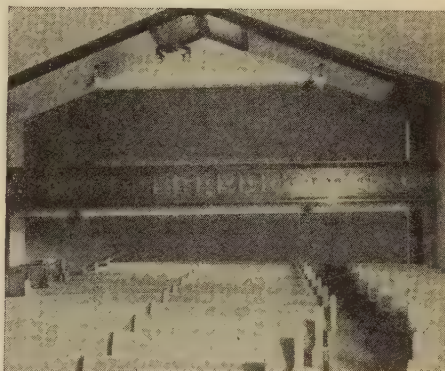
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An Easter Song for Us All

REV. EVAN J. LENA, D.D., New York

Text: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, and to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:3, 4.

The hope of the Christian is a lively hope. Not a dead hope; not a languid and languishing hope; but a living, vital, active principle, something both to be practically used and also to be gladly gloried in. Its author is God. Its source is mercy. Its medium or channel is through the resurrection of Christ. It brings to us an inheritance which we begin to enjoy here and shall continue increasingly to enjoy hereafter. For this inheritance is "incorruptible," that is, imperishable, immutable, incapable of decay. It is "undefiled." Not tainted by sin. All its enjoyments are right and good and holy. It "fadeth not away." It is not like the fading flowers which exhibit their beauty and yield their fragrance only for a short time and then perish. This inheritance cannot wither, is always in bloom. How different from things of earth! It is "reserved in heaven" for all believers. It is "prepared," or "laid up" there, beyond the reach of enemies. No wonder the apostle burst out with such words of grateful emotion "Blessed be God," etc. Here is an Easter song for us all.

I. These words are, first, the language of experience. It was as though the apostle had said, "I have this hope; I have it now, and feel its enlivening, cheering, supporting influence. It is the living, vital, life-giving hope of a blessed immortality. Blessed be God, he has begotten in me a lively hope by the resurrection of Jesus Christ from the dead." It is this element of experience which goes far toward making the resurrection of Christ such a source of joy to the world. In some way the hope of eternal life is begotten within us. Christians feel that they are immortal. The stirrings of life are within us, and we do not depend on intellectual arguments alone. The world at large may not understand, may not even credit what we say; but somehow eternal life with us is an experience as well as a matter of evidence. "He that hath the Son hath life." "Because he lives we shall live also." We know that we are living now, and because he lives we believe we shall continue to live with him. It is the language of experience. We feel the movings of eternal life within us.

II. These words, are, secondly, the language of humility. It is as though the apostle had voiced his feelings thus: I know I am not worthy of having this hope. I deserve it not. Nevertheless I have it, and therefore I exclaim all the more strongly, Blessed be God who has begotten in me such a life-giving hope through the resurrection of Jesus Christ from the dead! So should it be with us all. So great a hope should lead us to humility, to thoughts of how unworthy we are of such high and blessed things from God. His gentleness has

made us great. May his goodness lead us to repentance for having ever sinned against One of such love and tenderness and mercy!

III. These words are, thirdly, the language of adoring love. The apostle in grateful emotion seems to say, "I love him because he has first so much loved me. He has given me a Saviour, one who not alone died for me, but was so great that death could not hold him, and therefore rose from the dead to give me this living, lively, life-giving hope of life beyond the grave." No wonder Easter Day is such a glad day throughout the world. Every return of the day should kindle afresh in every heart the flame of adoring love. We ought this Easter to be able to say with deeper sincerity than ever before: "I love him because he first loved me; because he is my Surety, my Ransomer, my Redeemer, my Resurrection Lord, my Hope of eternal life."

IV. These words are also the language of grateful praise. The apostle is singing a song of Zion, vocally making known what God has done for his soul. "Blessed be God who has begotten us unto a lively hope," and therefore utters his praiseful strain.

V. These words are, moreover, the language of devotion. The apostle wants us to know that he, too, belongs to God, that all he is and owns and has comes from God, and so his song is a hymn of consecration. "I am thine, and desire to glorify thee in my body and in my spirit, which are thine." To realize what God has done for our salvation and to fill us with hope, makes us desire to consecrate ourselves afresh to his service. Easter Day should witness a new enlistment of Christians in the service of God.

VI. These words are akin to the language of heaven. Praise here is akin to praise there. Praise begun here shall be continued there. In the heavenly temple they rest not day nor night from praising God for his salvation, "saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Let us begin to practice the language of heaven now.

"Let those refuse to sing
Who never knew our Lord;
But children of the heavenly King,
Should tell their joys abroad."

At this Easter season let us sing with a new sense of gratitude and appreciation, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

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Presentation. (The Leader Speaking). What is this I hold in my hand? Yes, it is a compass. How many can tell what a compass is used for. Where are they used? Yes, they are used by people to tell directions. They are used by sailors, by woodsmen, and by many others. This little needle here always points to the north. See, I can turn the compass around as much as possible, but the needle is always pointing in the same direction—North. Some time you may get lost in a large woods and not know which direction you are going. The sun might be behind a cloud so you could not tell directions by it. If you had a little compass with you, it would tell you which way is north and then you could find the other directions.

That is the way boys and girls should be who have given their hearts to Jesus. Each one of us is a little compass for others. Our little needles should always point toward God. Whenever anybody looked to us for guidance, they would be directed to Jesus. How many boys and girls are letting the needles of their lives point to God? No matter how much we are turned around or no

matter where we may be placed—at home, at school, at play, at work or wherever it may be—our lives should point to God.

Now I am going to ask Agnes to take this large magnet and bring it up close to this other side of the compass. There, that is close enough. What did that needle do then? Yes, it jumped around and now is pointing toward the magnet. Why doesn't it point toward the north? Yes, the magnet will not let it. Now we will have Agnes take the magnet away. What has the needle done? Yes, it is turned around now and is pointing toward the north again. The magnet is not preventing its pointing to the north. While that magnet is near if we were to follow that compass as a guide, we would be pointed toward the magnet.

Boys and girls, that magnet is some sin that comes into our lives. When that sin has entered our lives, our little needles are not pointing toward God. The magnet or the sin will not let them. When sin is in the life, our lives are pointing people toward that sin. How many boys and girls would like to be pointing other boys and girls toward some sin, like selfishness, disobedience, and the like? No, none of us would. If we would have our lives, or needles, directing people toward Jesus, we must keep all sin, or magnet, away from our lives.

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IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

Every month brings us inquiries about books on various topics, their prices and publishers. Recent correspondence asking for sources of material for courses of sermons, particularly on New Testament subjects, indicates that ministers are finding such courses interesting and helpful to their respective congregations. Occasionally we are asked where sermons to Lodges and other fraternal bodies can be found. Unfortunately, there is surprisingly little published material of this sort.

The One Volume Bible Commentary, edited by J. R. Dummelow, M.A., 1092 pp., with six maps and two diagrams. Macmillan, \$3.00. This volume is doubtless familiar to many of our readers; it deserves to be in the hands of all of them. It is a scholarly work, numbering among its contributors distinguished British, Canadian and American Bible teachers. It represents the liberal-conservative school; its tone is thoroughly evangelical. Its general articles deal with Biblical introduction, Bible archeology, Old Testament history, the Life and Teaching of Jesus Christ and of Paul, the Period between the Testaments, Belief in God, the Person of Christ, the Trinity, Miracle, the Resurrection, the Atonement and Inspiration. The 1092 pp. of commentary, all in English, gives one in a succinct and illuminating way the meaning of each chapter as well as of verses requiring explanation. In short, it gives the results, and not the technical processes, of scholarship. Bible class teachers, laymen who are called upon to make religious addresses, as well as ministers, will find this a valuable work.

The Four Gospels. A study in Origins, by Canon B. H. Streeter, 622 pp. Macmillan. Canon Streeter's previous work as editor and contributor, in books on *The Spirit, Immortality, Concerning Prayer, etc.*, has given him a high reputation. The present volume deals with technical problems, relating to the origin of the New Testament, such as textual criticism, source-analyses, the cultural background of the early Church and the psychology of mysticism. It is a field in which much new material has been discovered in recent years. Our author seeks to co-ordinate the results achieved by leading scholars, each in his special line of investigation, and adds independent and original conclusions of his own. The book makes solid reading, but will abundantly repay serious study. *The Gospel-origins* is a fascinating and rewarding topic; and Canon Streeter puts one in touch with the work of experts, like himself, in this field of investigation.

Some Modern Problems, in the Light of Bible Prophecy, by Christabel Pankhurst. 191 pp. Revell. The author is a well-known English suffragette, who here turns her attention to what she regards as the fulfillment of Bible prophecies, relating to the end of the Age and the Second Coming of Christ. To her, the present disturbed and revolutionary conditions in European politics, the League of Nations, the results of Woman Suffrage, Zionism, upheavals in Nature and evidences of the working of the Anti-Christ, are all

signs of the end of the present Age and the Second Coming. However one may differ from her conclusions, one is impressed by her serious and devout study of Bible prophecies.

The Doctrine of the Infallible Book, by Charles Gore, sometime Bishop of Oxford. 63 pp. Doran. \$1.00. The author here discusses the spiritual value of the Old Testament, our Lord's attitude to the Old Testament, the authority of the New Testament, criticism of the New Testament, inspiration and infallibility. Dr. H. R. Mackintosh adds a chapter on the Reformers' View of Scripture. Dr. Gore's conclusion is, that moderate historical criticism is sound and helpful; that it does not lessen our belief that the writers of the Scriptures were really inspired by the Spirit of God; that while inspiration does not constitute them infallible as historians or as interpreters of natural facts and processes; nevertheless, the Bible message is the Word of God, and the Gospel of Christ is a divinely-given gospel for the world.

Bible Quotation Puzzles, by J. Gilbert Lawson. 104 pp. W. P. Blessing Co. \$1.00. Not a Cross-Word Puzzle book, but a new puzzle method, with 52 examples, the solution of which gives one a knowledge of some of the choicest Biblical quotations.

The Christian Belief in Immortality, in the Light of Modern Thought, by James H. Snowden, D.D. 180 pp. Macmillan. \$1.50. This book won the \$1000 prize offered by *The Churchman* of New York in 1924 for the best treatise on the topic, in competition with over a hundred other contestants. Dr. Snowden treats of modern views of the universe, as they affect the philosophic basis of belief in immortality; the most powerful objections to immortality; natural grounds of belief in immortality; religious grounds of belief in immortality; the Christian grounds of belief in immortality; eternal life; and pragmatic tests and confirmations. We do not know of any other book in which one can get within the same compass, as clear, cogent, convincing and thoroughly Christian a presentation of the subject.

What Is the Atonement? by H. Maldwyn Hughes, D.D. 173 pp. Doran. \$1.60. It is a hopeful sign for the spread of the Gospel that the doctrine of the Cross—certainly a central teaching of the New Testament—is being re-examined by such men as Dr. Hughes, and is being restated in terms that appeal to modern ways of thinking. Dr. Hughes here sets forth in a constructive summary the great, if partial, truths of the leading theories held by the Church of the Atonement; and then shows to what extent they express, in his judgment, New Testament teaching on the subject. His summary of the discussion is: The Cross reveals the love and mercy of God; the Cross reveals the righteousness of God; the Cross is the manifestation of a perfect righteousness by one who shared our human nature; and how the Cross saves.

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Religious Experience, Baird Lectures, by R. H. Fisher, D.D. 319 pp. Doran. This interesting and practical book deals with religion not from the philosophic or psychological standpoint but from that of the practical, every-day needs and experiences of the average person. These are the chapter headings: Are all people religious? Hindrances to the religious life, The approach to religion, The crises of the soul, The making of a Christian character, The cardinal virtues and the Christian graces, Growing old and the outlook, and Hope for time and eternity. This book is a storehouse of ripened wisdom on the art of living worthily, happily, usefully and religiously.

The Imprisoned Splendor, by J. H. Chambers Macaulay, M.A. 223 pp. Doran. \$2.00. This is a study in human values. "The reality of God in men is their splendor. This splendor can only win its release to individual and collective betterment by the conservation of values that redeem and enrich the personal character and the inner soul of things. . . . Jesus himself is the sole adequate expression of himself as he unveils the splendor of God. There is an imprisoned splendor in God. This has been released in creation, in history, in revelation and in man." This quotation gives but a hint of the passionate appeal to every man to set free the "imprisoned splendor" within him. There is an illuminating description of the splendor in Jesus. The book is brilliantly written, and is dynamic in its thought.

The Modern Evangelistic Address, edited by D. P. Thompson, M.A. 219 pp. Doran. \$1.75. The introduction by the editor stresses the fact that, while the Gospel remains the same from age to age, to be effective it must be clothed in the language and thought of the time, and be implicit with the recognition of present needs and problems, intellectual and social. "The ideal evangelistic address will be fearlessly direct and challenging, instinct with personal experience, aglow with consecrated passion and athrob with the note of urgency." The fifteen evangelistic addresses, from as many different speakers, included in the book, illustrate these qualities. Among the speakers are such well-known persons as Hay Aitken, Lionel B. Fletcher, W. Graham Scroggie, and Tom Sykes.

Charles Reign Scoville, The Man and His Message, by H. H. Peters. 401 pp. The Bethany Press. St. Louis. Dr. Scoville is one of the great evangelists in the Disciple church. He has conducted wonderful revival campaigns in various states, with remarkable results in the winning of converts, and the strengthening of churches. The eight sermons and addresses in this volume show him to be a Scriptural, direct, pungent and forceful speaker.

What Is Worth While? by Anna R. Brown Lindsay, Ph.D. 48 pp. Crowell. 50 cents. The first address in this little book on What Is Worth While? has had a million readers in the thirty years since it was first printed. The second address is on Working with Giant Power. Both are inspirational addresses, full of common sense and deep religious feeling and conviction.

Pilgrim Cheer, A Book of Devotional Readings, by the late Rev. J. P. Struthers, M.A. 232 pp. Doran. Sixty-six fragmentary outlines of sermons, selected from notes left by this gifted preacher; but what precious fragments they are. Original, often quaint. Biblical and heart searching.

Over the Hills of Galilee, by Stephen A. Haboush. 91 pp. The Lutheran Book Concern, Columbus, Ohio. 60 cents. The author is a native of Galilee, and knows at first hand the background of Palestinian shepherd life and customs. He throws light on the Bible references to sheep and shepherds.

The Church and Liberty, by A. J. Carlyle, D.Litt. 159 pp. Doran. The author treats in a very able way the fundamental New Testament teaching as to the freedom of the individual personality. He does not take up the question of political liberty. He maintains that while the Church has not always upheld the rights of the individual as she ought to have done, on the whole she has been, and is now, the upholder of personal rights. His chapter headings are: Individuality, Equality, The Church and political authority, Church and state, The Church and persecution, The revival of the principle of individual liberty, The Church and industrial liberty and The Church and liberty today.

The Church and Woman, by A. Maude Royden. 255 pp. Doran. \$2.00. Miss Royden, England's most famous woman-preacher, here shows that the equality of women and men is explicit as well as implicit in New Testament teaching, and that the ecclesiastical as well as spiritual equality of women with men should therefore be formally recognized by the Church. She reminds us that before Christ came women were everywhere subordinate to men. She traces the status of women in Israel and on down through the Christian centuries to the present day, when many of them are missionaries, multitudes are teachers in schools of religion, and a considerable number are ordained ministers. She pleads for women's recognition within the church on an equality with men.

Prayers for Woman Workers, by Mrs. George H. Morrison, Glasgow. 244 pp. Doran. \$1.25. A much needed guide for the many women who are called upon to offer prayer in public. The prayers are simply and beautifully expressed, spiritual and most appropriate for the occasions for which they are written. Here are prayers for morning and evening, week-day, missionary, committee, and mothers' meetings; and occasional prayers, children's prayers, and verses for prayer building.

Devotional Leadership, Private Preparation for Public Worship, by Gerrit Verkuyl, Ph.D. 160 pp. Revell. \$1.25. Dr. Verkuyl considers the nature and requisites of devotions, and private and joint devotions, in order to set forth the aim and purpose of devotion. He follows this with detailed instructions on building a devotional program, worship in song, devotional giving, and culture of prayer; and adds a closing chapter on Biblical devotions. The deep devotional spirit and practical directions of this book make it of unusual value to all leaders of worship.

Principles of Christian Living, by Gerald B. Smith, D.D. 212 pp. University of Chicago Press. \$2.00. This book on ethics is not based upon philosophical theories, but seeks to find the right or wrong of concrete individual and social situations, as well as seeking to trace the consequence of proposed actions arising out of them. The discussion "is intended to exhibit Christianity as a historically developing movement, and to indicate some of the chief questions arising today which challenge Christian idealism." The author treats of the place of ethics in human life, Hebrew ethics, the ethical ideal of Jesus, the ethics of Protestantism, and Christian ethics as a quest for the good. He raises such questions as, why do people do

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Papal Paganism, by J. A. Phillips. 223 pp. Cokesbury Press. \$1.50. The author has made a thorough study of the Roman Catholic Church, in its history, doctrines and practices, and has observed it also at close range in Mexico, where he has spent a large part of his life in Protestant mission work. He exposes the pagan elements which degrade Roman Catholicism in its ritual, beliefs, and in tyrannical exercise of power. He holds that Romanism in its nature, origin, enlargement and evolution, has pagan elements. He is convinced of the thoroughly anti-Christian character of Romanism; many earnest Protestants will not agree with him entirely in his latter contention.

Race and Race Relations, A Christian View of Human Contacts, by Robert E. Speer. 434 pp. Revell. This thoughtful and earnest book will repay the careful study of all who are seeking a solution of present-day, world-wide problems of racial antagonisms. Dr. Speer has traveled widely, and has many friends of various races whom he values for their real worth and capacity. He views all races as members of the one great human family, created by God "of one blood," and therefore under obligation to treat each other as brethren: this is the only basis upon which we can build a permanent world-civilization. The author has gone into the subject thoroughly as his chapter headings show: The origin and nature of race, The idea of race superiority, The good and gain of race and race distinction, The evils and abuses of race, Aspects and relations of race, An Indian statesman's view of race, The solution of the race problem, and Some specific race problems of today. In the last chapter, particular American race problems, such as those of immigration, the Jew, the Japanese, the Mexican and the Negro, are treated, as well as racial problems of the other continents.

The Fruit of the Family Tree, by Albert Edward Wiggam. 391 pp. Bobbs-Merrill Co., Indianapolis. Mr. Wiggam is a brilliant and challenging writer; one may not always agree with him, but must admit that he puts his case strongly. His dramatic style makes him interesting to the general reader; and his careful presentation of facts makes him acceptable to the scientist. In this new book he gives us the latest word of science on the influence of heredity, education prenatal influence, cousin marriages, disease, brain-power, woman's place and environment, upon race betterment, or the reverse. If fathers and mothers, preachers, teachers, members of legislatures—in short all who are interested in race-improvement and race-degeneration—were to read and heed the scientific facts Mr. Wiggam here presents, we would beyond question see a lessening of physical, mental, and moral defectives, and a gain in well-born children, with a good heredity, physical, mental and moral.

A Short History of International Intercourse, by C. Delisle Burns. 159 pp. Oxford University Press, American Branch. A fascinating story of "how far civilized life has arisen out of the peaceful co-operations between different peoples." It is not "social" history, for that is too nationalistic and too much concerned with economics to illustrate the author's conception. It is the history of Europe's recovery after the Dark Ages; of art and learning in the Middle Ages; of the Renaissance, with the invention of printing, the development of Italian art, the story of Great Voyages and of the Reformation; of the creating of international understanding through science, com-

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Blue Tiger, by Harry R. Caldwell, 261 pp., illus. Abingdon Press. Here is a book, written by a missionary but concerned chiefly with stories of hunting adventures, some of them thrilling. If you want to make the acquaintance of a "red-blooded" missionary, read this book. His rifle opened the way for the Gospel, as he killed man-eating tigers, including the "Blue Tiger," and thus freed village from terror. He added to scientific knowledge by sending more than 20,000 specimens, secured by his rifle, to American Natural History Museums. He shot in Mongolia the world's record big horn sheep. His closing chapters tell of adventures with Chinese bandits.

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Temperamental People, by Mary Roberts Rinehart. Geo. H. Doran, New York. This is a series of eight short stories and they are very good.

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Comrades of the Way

A Religious Order for American Youth

REV. HARRY W. KIMBALL, Needham, Mass.

The Comrades of the Way is a religious order for American youth. It recognizes the effectiveness of symbol and ritual, of color and of costume, and the impressiveness of pageantry for imparting truth. Its claim to uniqueness is that so far as can be ascertained it is the only organization of this sort in whose membership the youth of both sexes are included. Yet it is sound psychology to bring together under the sway of religious ideals young men and women at that period in life when they are intensely interested in one another.

The seats for the assembly of the Comrades of the Way are set in the form of an ellipse, and the two chief comrades, Chief Comrade John and Chief Comrade Mary, sit at the ends of the ellipse. The chaplain, with the Holy Bible opened before him and the American flag draped above him, sits on one side and the Assembly leader for the evening on the other. There are appropriate places for the Keeper of the Records, the Guardian of the Treasury and the Watcher of the Gate. At the two foci of the ellipse are two symbolic globes set on pedestals, one globe lighted by a red light and the other by a blue one. Between the two globes is a pyramid on a pedestal, also lighted from within.

To quote from the ritual of the Admission Step: "The two globes symbolize the two great commandments of Jesus, love to God and love to man. The blue globe symbolizes love to God. Blue is the color of the infinite sky, and has always been a symbol of eternity. The red globe symbolizes love to man, the spirit of good will to all. Red is the color of the life-blood, and has always been a symbol of sacrifice and courage. The pyramid symbolizes the spirit of aspiration, that upward reach of the human soul which is one of God's best gifts to man. It also symbolizes in our thought Jesus, who by his life and teaching calls us onward and upward. Whenever you see these symbols lit within this room may they remind you of these great truths by which we live."

An impressive opening and closing ritual is used in which all the officers and members have a part. These rituals have been compiled from the literature of inspiration. During the opening ritual the consecration hymn is sung, with all lights out except those shining within the symbols. The first three verses of the consecration hymn are:

Comrades of the Way are we,
Faithful to the light we see,
Striving with our might to do
Deeds heroic, wholesome, true.

Round our mystic shrine tonight,
Like a singing bird aflight,
Our young spirits upward soar,
Seeking truth unknown before.

As along the Way we fare,
May we bravely, greatly, dare
All adventures on the road
Leading close to man and God.

In the closing ritual the Comrades form their mystic circle, a symbol of many hands with one heart and purpose, crossing their arms and joining hands with their comrades of either side. The room is lighted only by the dim radiation from the symbols as the doxology is sung:

Good Father, we thy children pray
For light and guidance on the way;
Reveal thy truth and give to each
The blessing of the upward reach.
Amen.

The Constitution provides that any young man or woman fourteen years of age or over who is willing to sign the following shall be eligible for membership:

My Desire and My Purpose

To do the right,
To seek the light,
To climb the height
With all my might;
For truth to fight,
To help man's plight,
As in God's sight.

The Admission Step, which is given to each new member, emphasizes throughout the ideals of Christian living. As a part of the ritual of the Step, lantern slides are used to illustrate the different clauses of "The Purpose" to which the prospective comrades have given their allegiance. In this step it is explained that the earliest name given to the new faith which came into the world with Jesus was "The Way," and those who were loyal to the new truth were known as Disciples of the Way. The Admission Step takes about forty minutes to give and, if it is to be given completely, requires a staff of twenty members. Appropriate costuming of the leading officers adds to the effectiveness.

Since young people must be kept eager and expectant, the organization provides for three further steps which admit one to the inner circle of the Comrades of the Way, and two more advanced steps which admit one to the inmost circle. The rituals of these steps include the use of lantern slides and of short dramatic selections. In the Courage Step, for example, a scene has been taken from the story of Valiant-for-Truth as that character appears in Pilgrim's Progress. With six characters this scene, which takes about ten minutes to give, is most impressive. Fairly hard conditions are required for each step. In order

to maintain the dignity and growth of the chapter no comrade may take the Courage Step until the age of fifteen, no comrade the Loyalty Step until the age of sixteen, no comrade the Service Step until the age of seventeen, no comrade the Step of Faith until the age of eighteen and no comrade the Step of Good Will until the age of nineteen.

The Loyalty Step well illustrates the variety of method which has been worked out in the different rituals. This step is given preferably out of doors, and, if possible, on some high point of land facing the West. The final portion of the ritual is planned for the hour of sunset. Each aspirant spends the afternoon of the day when the step is given in deeds of service, and in moments of meditation in church and by some beautiful spot in nature. Sealed instructions and special readings are given for each of these trysts. The ritual of this step teaches loyalty to the best in art, in music and in literature. It teaches loyalty to the church, to one's country, to one's home and to humanity.

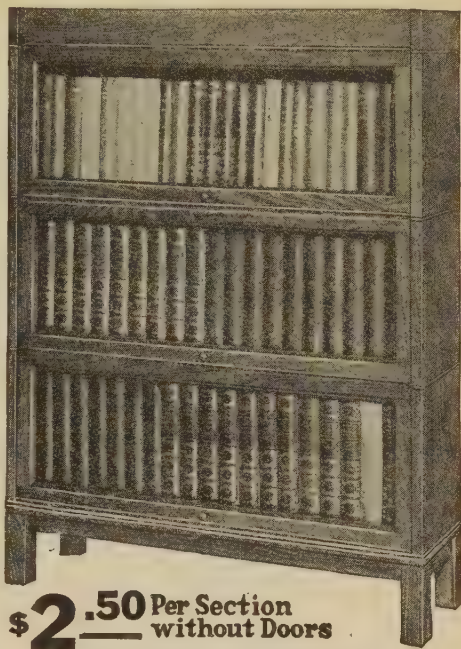
These rituals and steps form a bond for the young people, but in the assemblies any methods may be used which lend themselves to local conditions. In the chapters already established there are debates, discussions and addresses.

A symbolic flag has been adopted. This is a red square inscribed in a circle of blue on a white background. The four sides of the square typify the four ideals for which every Comrade of the Way must strive. These are the ideals of Health, Truth, Beauty and Goodness. The circle, without beginning or end, symbolizes God and that the ideal life forever approaches God as its goal and destiny. All this symbolism is carefully worked out in ritual form. The ritual for Flag Night follows the Admission Step. This is the pledge which each comrade takes on Flag Night. The hall is in darkness, save for a strong white light which falls from the stereopticon upon the flag: "As a loyal comrade and a true follower of The Way of Jesus, I promise with all the strength of will I have, and with all the desire of my heart, and by the help of God, to seek from this day forward even until the hour of my death to create in my own life these ideals of Health, Truth, Beauty and Goodness. I promise never to be satisfied with any attainment; but to press on ever toward that fulness of character and of faith which was in Christ Jesus. I make this promise in this solemn and mystic hour in the presence of all these Comrades of the Way knowing that God the infinite Father hears; also I ask the help of these comrades and of God Almighty that these promises may not prove to be idle words, but valiant and undying purposes."

The local chapters are named after some persons living or dead who in the minds of the members stand for Christian character.

Has not the time come to establish a religious order for American youth? It must be an order using the impressiveness of ritual and symbolism, yet forward-looking and adopted to binding our young people together in finest loyalty to Jesus and in service to mankind.

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FEELING SMALL

Not long since a Presbyterian (Baptist, Methodist, etc.) of our State was out hunting. During the day a rainstorm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until he could get neither way; he thought his end had come. He thought of all the wrongs he had done, and when he recalled that he had not signed up the Every-Member Canvass pledge for his church he felt so small that he crawled right out of the log without difficulty! Moral!

BE AT HOME

The village tightwad was listening in on the radio at the home of a friend. It was Sunday morning. A sermon from a Pittsburgh church was being broadcast. All at once he took the headphones from his ears and started to leave the room. "What's your hurry, Hiram?" demanded his friend. "Don't you like the sermon?" "Sermon's all right," said Hiram, "but he's just announced they're going to take up the collection: guess I'll be going." Don't act like this man, and "be going" from your home when you know the Every-Member Canvass visitors are coming. Wait for them. Receive them gladly. Pledge generously—the * * * Church way.

MEMORIAL GIFTS

A check for two hundred dollars was sent to a church from some parents who said their boy had lost his life in France, and they wanted to give the money in memory of him. A day or two after that, says one, I was talking about the work of the church, and I mentioned this gift of two hundred dollars. A mother turned to her husband and said, "Father, let's give two hundred dollars for our boy." The father said, "Why, what are you talking about, our boy didn't lose his life." The mother replied: "that's just the point. Let's give it as a memorial to our boy because he didn't lose his life."

At our Every-Member Canvass give in memory of your dead and also in gratitude for living, daily blessings.

RING THE BELLS AND PRAY

When the Every-Member Canvass was made at Batavia, N. Y., the church bells were rung and all the members who heard it were asked to pray for the success of the canvass.

Let us do this on our Every-Member Canvass day.

THE HEATHEN

One Sunday, when the collection was for foreign missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply, "the money is for the heathen."—*Presbyterian Record*.

THE CHURCH AND STORE

Rev. H. H. Hoyt, the pastor, tells in his calendar of two lads aged six and eight, who were playing at keeping store. The father stepped up to make a purchase and dropped a penny on the counter. The six-year-old retorted, "Dad, this ain't a church; it's a store."

Why not put as much weekly into 1925 envelopes as you put in at the "Movie" window? Think it over.

PAY PROMPTLY AND WEEKLY

Delinquent subscribers to the *Alloona Tribune* are reminded that it is time to pay up, but the reminder is given in that paper in this gentle fashion: "The wind bloweth, the water floweth, the farmer soweth, the subscriber oweth, and the Lord knoweth that we are in need of dues. So come a runnin' ere we go a gunnin'; this here thing of dunnin' gives us the blues."

1925 Every-Member Canvass envelopes are to be used weekly and then it will save work and postage in sending out quarterly statements. Thanks.

MY SAFE

In a certain book the line in the hymn: "Guide me, O Thou Great Jehovah" which should read: "Land me safe on Canaan's shore" was printed "Land my safe on Canaan's shore." That revised version might be acceptable to many.—*London Sunday School Times*.

THE QUITTER

Edgar A. Guest says:

"Oh! when the bump comes and fate hands you a jar,

Don't baby yourself, whoever you are,

Don't pity yourself and talk over your woes,

Don't think up excuses for dodging the blows,

But stick to the battle and see the thing through,

And don't be a quitter, whatever you do."

Have 1925 envelopes and prove to the world that you are not a Quitter in the work of the Kingdom of God.

Religion is like a bicycle when it stops going it falls over. Let's keep ours going.

THE GREATEST CREDITOR

Bishop Weaver once told this story: One day when at church the deacon called on an Irishman for some money for missionary purposes. He excused himself, but the deacon urged him to give. The Irishman said he must pay his debts first, and then he would give. The deacon reminded him that he owed the Lord a great deal and ought to pay him. He answered, "Faith, deacon, I know it; but then he don't crowd me like my other creditors."

PRAY OR GIVE

Dr. Adam Clark, the great commentator, was a slow worker, and he could only produce his wealth

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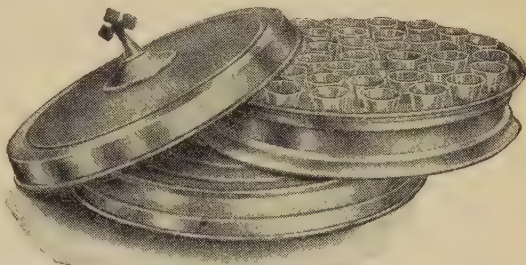
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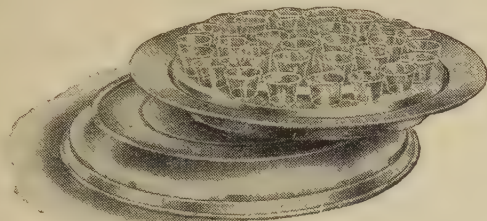
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COVER, ALUMINUM

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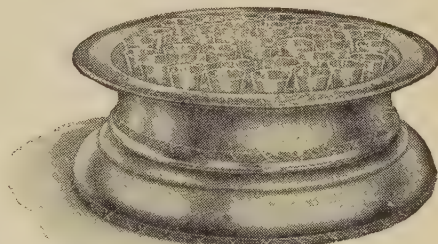
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Style No. 90

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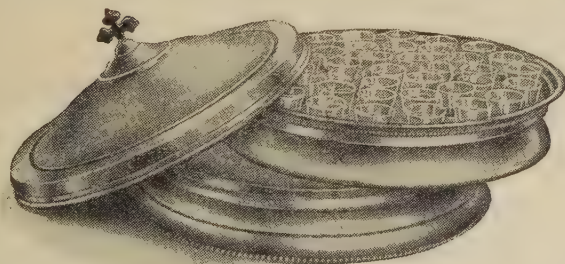
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of literary treasures by long and patient toil. He therefore made it his custom to rise early every morning. A young preacher anxious to emulate the distinguished doctor, asked him one day, how he managed it. "Do you pray about it?" he inquired. "No," the doctor quietly answered, "I get up." Mr. Moody used to tell how once he came upon a group of wealthy American Christians praying for the removal of a debt of five hundred dollars on their church-building. "Gentlemen," said Mr. Moody in his incisive way, "I don't think if I were you, I should trouble the Lord in this matter."

Get 1925 envelopes—then pay the bills—don't trouble the Lord about this matter that you can attend to so easily.

GIVING REWARDED

We do not vouch for the following story, but we quote it: Last spring seven farmers, members of the Baptist Church of Bluffton, Va., signed an agreement to stake off, plant, cultivate and harvest one acre of their respective farms, the produce of such acre, when in marketable condition, to be turned over to a church committee to sell and the proceeds to be used in the work of the Lord. The farmers planted cotton and the boll weevil pest has not touched the seven acres, which are in flourishing condition, while cotton on other farms has been eaten up. It is said that the only farmers in that neighborhood who will make money this year are the seven who set aside the acre for the Lord. The community believes that God is rewarding them and 30 farmers have agreed to plant cotton and peanuts for the church next year.

Who does God's work will get God's pay,
However long may seem the day,
However weary be the way.
He does not pay as others pay,
In gold or land or raiment gay,
In goods that perish and decay.
But God's high wisdom knows the way:
And that is sure, let come what may
Who does God's work will get God's pay.
Get 1925 envelopes and God will reward your gifts one hundred per cent.

REMEMBER THIS

How much do you expend for pleasure a week or month? We know a young woman who says she spends on the theater about one dollar a week on the average but gives ten cents a week to her church.

A woman dropped in five cents at the Community Sing and went over to the "Movies" the same night and gave twenty-five cents.

A family in a certain city pleaded poverty when the Every-Member Canvassers called—could not pledge, but soon signed on the dotted line for an automobile costing fifteen hundred dollars.

A well known man refused envelopes for church support and soon paid out hundreds to be cured of illness in a hospital.

An American Patriot (?) who shouted himself hoarse for support of the World War, was caught

cheating the Government by claiming exemption of some one hundred dollars in gifts for religion, but the books of his church showed he had not given one cent for years.

If people gave one-tenth of what they pay for pleasure, movies, autos, travel, income taxes, etc., the church would live all the time in a bed of roses—with plenty of money to pay bills promptly. Remember all this on Every-Member Canvass Day when the visitors call at your home.

TALK UP YOUR CHURCH

We quote the following from the *Naval Weekly*: "Minneapolis will never have anything on St. Paul. A young fellow from Minneapolis came over to St. Paul the other day just to find fault. He approached a fruit-stand, picked up a large melon, and asked with a sneer: 'Is this the largest apple you have in St. Paul?'"

"'Hey,' bellowed the owner of the fruit-stand, 'put that grape down'."

That's the way to talk up your church and minister, etc. Do you get the lesson?

BE A MILLIONAIRE

St. Paul broke off one of his greatest arguments in the middle of a letter and said: "Now concerning the collection"—some people are very sensitive about that. The moment you mention money they begin to squirm. I am never ashamed of asking for money. I am only ashamed of the meanness of those who won't put it up. I never hesitate to say that the offering—and I do not call it collection, but the offering—is a most holy, necessary, and vital part of all acts of worship. If a man gives but a cent and it is all he can give, and gives it with a thankful heart, he is one of God's millionaires."—*Dr. S. P. Cadman*.

Get 1925 envelopes and then go to church and get your money's worth. Your minister cannot give you your money's worth, if you stay at home. Don't you see the point?

THRIFT(?)

A young man once found a two-dollar bill in the road.

From that time on he never lifted his eyes from the ground when walking.

In the course of 40 years he accumulated 29,516 buttons, 54,172 pins, 7 cents in pennies, a bent back and a miserly disposition.

He lost the glories of the sunlight, the smiles of friends, the songs of birds, the beauties of flowers, trees, blue skies, and all there is in life worth living for—the opportunity to serve his fellow men and spread happiness.

SQUARE UP

A member of a Brooklyn Presbyterian church was making out his checks for the month, and he sent an unusually large gift to the pastor. Dr. Carson went to see him and the man said that he had discovered that though the church was more to him than his automobile, his giving did not correspond with that fact. And though his pastor meant more to him than his chauffeur, that fact was not revealed by his check book. So he

said, "I am trying to square my gifts with my beliefs."—*King's Business.*

PRESENT TENSE CHRISTIANITY

"It's not what you'd do with a million,
If riches should e'er be your lot;
But what are you doing at present
With the dollar and a quarter you've got?"

HIS EARS GREW RED

This was the wealthy man of the congregation, when there was laid before him one of his own weekly duplex envelopes, and that of the charwoman who worked in his home, and he saw that each contained the same amount as the other, 50 cents. Out of his abundance and out of her poverty came the same amount for the Lord's work! And there never was a time when the need of the Lord's work was more poignant than now. The whole world open to conviction from all sides, and the doors flung wide, in India, and China, and Thibet, and even in our own favored land, and it behooves the church of God to enter those doors first! Remember this at the Every-Member Canvass, and do your full share to make it possible.

I AM TWENTY-FIVE CENTS

"I am too small to buy a gallon of oil; I am too small to buy a good seat at a picture show; I am too small to buy a box of undetectable rouge; I am too small to buy a half-pound of candy; but when I go to church most people think I am some money."—*A Church Calendar.*

THE BANK OF HEAVEN

"Poor R—, I understand that he did not leave much property," said a friend commiserately of one who had just died. "Too bad: he worked hard and made money, but he was too tender hearted. He gave away his money too easily." The minister to whom he was speaking listened politely, and then replied: "I suppose what you say is right, but I imagine from what I know of his life that he must have considerable property to go to."

A TIGHT HOLD

A rich man once said, "I owned \$50,000 and I was a happy man. Now \$500,000 owns me. It says, 'Run here,' and I run. It says, 'Trust in me,' and I trust in riches. I am rich, unhappy, and hanker for more." "But," he was asked, "why then don't you give the \$450,000 away, and return to your happy state?" "Ah," said the man, "did you ever hold the handle of a galvanic battery? The more juice, the tighter you hold on."

WHAT DO YOU WEAR?

A missionary who was at home on a furlough was invited to dinner at a great summer resort, where he saw and met many women of prominence and position. After dinner he wrote a letter to his wife. He said: "Dear Wife: I've had dinner at the great Hotel —. The company was wonderful. I saw strange things today. There were some who wore, to my certain knowledge,

one church, forty cottage organs, and twenty libraries." In his great longing for money to provide the Gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need. What are you wearing?—*Missions.*

RICH INDEED

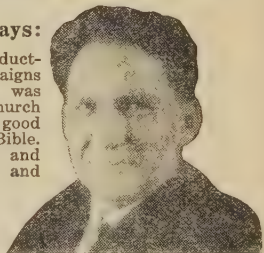
A cultured man, brought literally to the gutter through drink, was converted at a tramps' mission. The day following he boarded a train. The conductor was mystified, for the passenger's clothes told of beggary, while his face reflected heaven. "Why, mate," he exclaimed, "you look as if some one's died and left you a fortune." "You are right there," came the quick reply, "Jesus Christ has died and has given me his riches in glory."—*Victorious Life.*

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THE MID-WEEK SERVICE A Shakespearian Lenten Kalendar

Compiled by Agnes Caldwell Way

Palm Sunday

O Lord, that lends me life,
Lend me a heart replete with thankfulness!
For thou hast given me
A world of earthly blessings to my soul.

2 King Henry VI, I, i.

Monday

All his mind is bent to holiness,
To number Ave-Maries on his beads;
His champions are the prophets and apostles,
His weapons holy saws of sacred writ,
His study is his tilt-yard, and his loves
Are brazen images of canoniz'd saints.

2 King Henry VI, I, iii.

Tuesday

A virtuous and Christian-like conclusion
To pray for them that have done scathe to us.

King Richard III, I, iii.

God amend us, God amend us! We are much
out o' the way.

Love's Labour Lost, IV, iii.

Wednesday

We had need pray,
And heartily, for our deliverance.

King Henry VIII, II, ii.

We that know what 'tis to fast and pray
Are penitent.

Comedy of Errors, I, ii.

Some of you, with Pilate, wash your hands,
Showing an outward pity.

King Richard II, IV, i.

Maundy Thursday

So Judas kiss'd his Master;
And cried: all hail! whereas he meant—all harm.

3 King Henry VI, V, vii.

Now by the death of Him that died for all.

2 King Henry VI, I, i.

Good Friday

Those blessed feet,
Which fourteen hundred years ago were nail'd
For our advantage on the bitter cross.

1 King Henry IV, I, i.

Easter Even

By Christ's dear blood shed for our grievous sins.

King Richard III, I, iv.

. . . the sepulchre in stubborn Jewry
Of the world's ransom, blessed Mary's Son.

King Richard II, II, i.

—The Living Church.

I. CHRIST BEFORE PILATE

"What shall I do then with Jesus which is called Christ?" Matt. 27:22.

We have not heard much of late concerning Munkacsy's great painting, "Christ Before Pilate." But it is familiar to multitudes of people by innumerable photographic, chromo and etched reproductions, so that great numbers who have not seen it have been able to form a fairly good idea of it. But what concerns us far more is this, that at this very season of the year so many are found in a position so similar to that in which the picture represents Pilate: "What shall I do with Jesus who is called Christ?"

I. That is a question Pilate had to decide. It was a question from which he could not escape. It must be decided one way or the other. He knew Christ was innocent. He had sought to release him. He had

tried to shift the responsibility upon Herod and others. But there was no alternative now. He must cast the die for or against. In the mind of Pilate worldly policy and eternal right are trembling in the balance. One or the other must tip the beam. Pilate is sore perplexed. "What shall I do?" "How shall I decide?" Pilate, we entreat you, decide for Jesus. Every right and good impulse is in your favor—justice, mercy, truth, love, your wife's pleadings, your own convictions, and Christ's meek, innocent, uncomplaining presence, his thorn-crowned, wounded, bleeding presence. Pilate, decide for Christ. We cannot help you. You must decide alone and for yourself! "What shall I do then with Jesus who is called Christ?" Listen! He decides. Oh! woe! it is the death-knell of his soul, for it is the death sentence of his Saviour! "Take ye him and crucify him!" It was a positive and formal decree to the awful death of the cross.

II. It is a question the unconverted have to decide. There is a sense in which every time the gospel is brought home to a heart, every time the Spirit strives, every time duty confronts, there is a sense in which each soul is forced to answer the question: "What shall I do then with Jesus who is called Christ?" As with Pilate, responsibility cannot be put upon any Herod. Others may influence, but no one can make decision for another. God has put into your hands the power of choice. He will influence by his Spirit, entreat by his love, plead by his messengers, but he will not force any one.

III. This is also a question Christians have to decide. No matter how often you may have accepted him, or confessed him, or decided your actions in his favor, yet there is a sense in which every time a temptation to sin confronts you, you must decide this question. It comes up daily and constantly in your business. "Shall I enter into this questionable transaction? Shall I sell certain classes of goods? Shall I do this unnecessary Sabbath labor? Shall I compromise my conscience in this trade?" In every case there must be a decision either for or against Christ.

The question comes to every young Christian in connection with temptation to each doubtful pleasure and amusement. If you enter this place can you take your Saviour with you? If not, what will you do with Jesus who is called Christ? You must decide for or against him. If against him, and he is asked: "Master, what are these wounds in thine hands?" will he not be forced to reply, "Those with which I was wounded in the house of my friends?" This is the hardest of all to bear—to be betrayed by a friend. There are no hurts Christ gets that pain like those he receives from his friends.

How readily and truly the test applies! It cannot but be plain, both for the converted and those who are not, that the question which confronted Pilate that day is the one great question of life—the question of questions—"What shall I do then with Jesus which is called Christ?" And, like Pilate, we cannot escape a decision. Let us be warned by his fate and with glad and willing hearts decide always for Christ.—H.

II. LESSONS AT THE SEPULCHER

Mark 16:1-8

Christ's body was deposited in the sepulchre a little before sunset on Friday. He rose early on Sunday morning. As this involved one whole day and parts of two other days, the time is rightly described, according to Jewish usage, as three days; or rather, the resur-

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rection was on the third day. Viewing the incident of the resurrection as recorded by Mark, let us learn a few lessons.

I. Love Does Not Sit Still

The Jewish Sabbath had ended at sunset the evening before but too late for anyone to visit the sepulcher; but starting at dawn and arriving at sunrise, the women friends of Jesus approached his grave. We are plainly told the object of their errand. It was in loving ministry to anoint the body of Christ. They had loved him. Though his cause looked hopeless, they loved him still, and with woman's fidelity came to embalm his body. To visit a grave, to visit it in the dim twilight of an eastern daybreak, would try most women under any circumstances. Their courage was born of their love. Love overcomes fear and acts.

II. Difficulties Are Phantoms

On the way a great difficulty loomed up before them: "Who shall roll away the stone?" But they continued their journey, though with thoughtful, downcast eyes. But as they approached the garden, "looking up" they "saw that the stone was rolled away." How often the difficulties Christians fear disappear when approached! As with these women, the difficulties we anticipate are anticipated for us in heaven, and are removed before we reach them.

III. God Does Not Ask Us to Believe Blindly

He did not ask these women to accept an angel's testimony without confirming evidence. "Come and see." "Come, see the place where the Lord lay." Come, see the napkin by itself and the grave-clothes by themselves and the empty tomb. No Bible truth is better proven or more universally accepted than the resurrection of Christ. God offers his people abundance of confirming evidence.

IV. God Is Better to Us Than Our Anticipations

The women would have asked no more and would have been grateful had some one placed before them Christ's cold, lifeless body. Weeping, they would have been satisfied with so little comfort as that. Yet Jesus himself was living, risen and coming to meet them. When they knew part; they wept. When they knew the whole, they were comforted. Are we quite sure we see all when we weep over God's providential dealings with us? In the end he may give us instead of a dead hope a living realization.

V. Divine Love Has Messages for the Repentant

These women were given a blessed commission: "Go quickly, and tell his disciples that he is risen from the dead." Interest is added to this message by the fact that erring Peter was given special mention—"and Peter." Peter especially. It was a gracious token to him, notwithstanding his sin. He was not honored, however, because of his sin, but because he was sorrowful and repentant. For broken-down sinners here is sweet consolation.

VI. Fear and Joy Are Not Strangers

The sight they had seen and the message they had heard threw the women into a tumult of emotion. "They trembled and were amazed." The expression is not intended to indicate so much horror or fright, but is parallel to the phrase in Matthew—"With fear and great joy." They were filled with awe and gladness. Christ was alive again! Let us not forget how much occasion these women had for their excitement and joy. And the same occasion is ours today.

III. CHRIST'S MANY CROWNS"

"And on his head were many crowns." Rev. 19:12.

It is not our intention to try to fathom or give interpretation of the apocalyptic vision in which these words are found. We wish to take the words as they stand, as the climax of the description of Christ as the "Prince of the kings of the earth." "On his head were many crowns." The fact of many diadems is indicative

of his universal reign. It is not said how these crowns were arranged or worn upon his head. The various diadems worn by kings are sometimes wreathed into one; or it may mean one diadem with many crowns around it. Anyway, in the picture we "see Jesus crowned with glory and honor," and are led to think of some of the legitimate crowns which belong to him.

I. The first of these crowns is that of creation. "All things were made by him; and without him was not anything made that was made." John 1:3. "For by him were all things created, that were in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:16. The four and twenty elders of the Revelation worshiped him saying: "Thou art worthy, O Lord, to receive glory and honor and power," etc.

II. The second crown is that of universal dominion. In this same apocalyptic vision we are told that he "had on his vesture and on his thigh a name written, King of kings and Lord of lords." We are told in Ephesians that God hath set him "far above principality, and power, and might, and dominion, and every name that is used, not only in this world, but also in that which is to come." Christ wears indeed the crown of universal dominion. All dominion is in his hands.

III. The third crown is that of human redemption. The whole world was lost in the darkness of sin. He came to seek and to save. This was his great work. It was this which led to his incarnation. It was this which led him to live a life of toil and poverty and to bear the agonies of the cross. And just because he humbled himself and became obedient unto death, even the death of the cross, God has therefore highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow whether in heaven or in earth. It is because he wears this other crown, the one that means the most to us, that of human redemption.

IV. The fourth crown is that of multitudinous salvations. It is the crown won by the saving of an innumerable number of souls, a great host that no man can number, of every kindred and nation and people and tongue. It is the crown of the countless throng who will join in praising him for their salvation.

V. The fifth crown is that of eternal glory. This is a crown that will never dim or fade. "His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Psa. 72:17.

Let us identify our interests with those of our Saviour. Let us rejoice in every sign of his progress and triumph. Let us so live that we may have a place with him at his final coronation.

IV. JUST FOR TODAY

"Thy shoes shall be iron and brass; and as thy days so shall thy strength be." Deut. 33:25.

Strong shoes for rough roads, or daily strength for daily duty—this is the plain promise brought to us through this beautiful and ever precious verse. This is a well guaranteed promise too. Read in the two verses following it how the promise is emphasized by having back of it God's almighty power. The promise is, "As thy days so shall thy strength be;" the assurance is, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellence on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Trusting this promise you rest your weary head upon the bosom of Omnipotence.

I. The promise reveals to us the privilege of living by the day. As with the old pendulum in the fable despair comes to many a heart when life's duties or cares or trials are looked upon in the aggregate. But

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this is not the right way to view life. It does not come to us all in one piece. We do not get it even in years or months, but only in days, day by day, one day at a time. Christ taught us to pray, "Give us this day our daily bread." The Christian life is a life of trust. Bring to mind how the children of Israel lived during their wilderness journey upon the manna of God's daily bounty. They received the food "day by day," just what they needed, all they could use, but no more and no less. So this promise to us is not "as thy weeks," or "as thy months," but "as thy days so shall thy strength be." That means Monday's grace for Monday, Tuesday's grace for Tuesday, and so on.

II. This promise also rebukes in us the sin of borrowing trouble. "As thy days so shall thy strength be." Why then borrow trouble for any tomorrow? With too many of us it is just fret, fret, fret all the time; not over actual but just anticipated troubles; worrying over imaginary evils. As Tupper says: "It is evils that never happened that have mostly made men miserable." Like engineers on moonlight nights, worried by shadows which look like real obstructions, so many people weary themselves over imaginary evils—fighting shadows. Shakespeare says: "Each substance of a grief hath twenty shadows, which look like grief itself, but are not so." Stop fighting shadows. Cease borrowing trouble—"taking trouble on interest," someone has called it—it is such folly. Besides, how can we rightly worry when we have such a promise as this, God's promise, and for the present and all time to come, "As thy days so shall thy strength be?"

III. God gave us this promise also to fortify us for such trials as we inevitably must meet. While it is not right to borrow trouble yet testing times will come. Just at night follows day so sure is suffering to come to every one of us.

"There is never a day so sunny
But a little cloud appears;
There was never a life so happy,
But has had its time of tears."

We may be surrounded by loving friends, but just as sure as we live we will witness some of them die. If we live we must part with our dearest friends; if we do not they must part with us. Suffering and separation and sorrow are sure to come. But God's promises are lamps to lighten up dark places. We know of no brighter one than this: "As thy days so shall thy strength be."

IV. Once more, this promise should serve to stimulate and encourage us in all Christian effort. Some are only beginning the Christian life. Is not this, then, a blessed assurance with which to start out on the journey? "As thy days so shall thy strength be"—what more could you ask? When we look at the duties to be done and then at our poor, weak selves, it is no wonder that we are ready to cry out: "Who is sufficient for these things?" But if we will only listen we shall hear the Saviour's reassuring reply: "My grace is sufficient for thee"—"As thy days so shall thy strength be."

But this is a promise not only for beginners, but for all. It is a promise as universal as God's love, as wide as his unbounded mercy, belonging to every one who will accept it.

Just For Today

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin—
Just for today.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed—
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself—
Just for today.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips—
Just for today.

Cleanse and receive my parting soul;
Be Thou my stay;
O bid me, if today I die—
Come home today.

So for tomorrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord—
Just for today.

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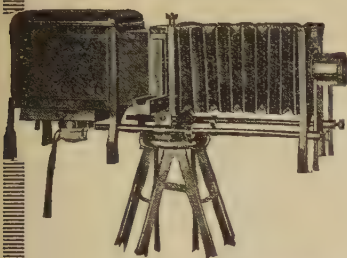
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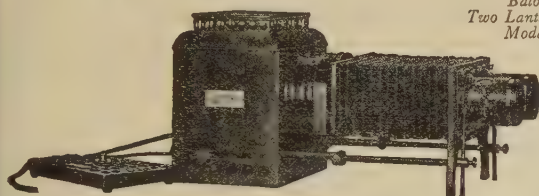
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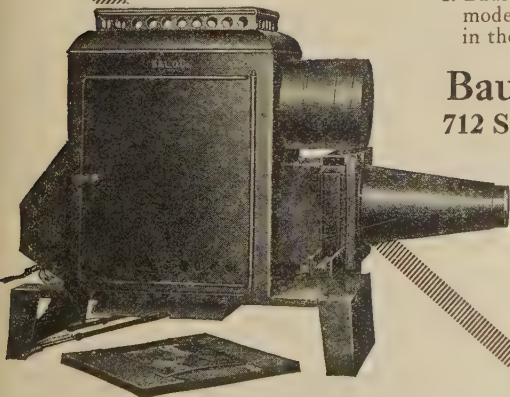
"A Picture is Worth Ten Thousand Words"

—Chinese Proverb

THERE are, of course, thousands of churches in all parts of the world that have been using stereopticons for years. To the other thousands, whose meetings have never felt the inspirational influence that is gained by the regular use of a projection lantern, we would call attention to a few advantages to be gained by the consistent use of a good projector.

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Religious Review of Reviews

NEWS

Word comes from London that St. Paul's Cathedral is considered unsafe, that the Dome is likely to fall in a few years unless something is done to strengthen it. The jar of modern traffic, the alteration in the surrounding subsoil by the piercing of sewers and tunnels, and over two centuries of downward thrust by the weight of the great building, have produced conditions which demand present attention.—*The Living Church*.

* * *

The Brazilian government offers no facilities to the people of the interior for returning old bills so that the public has to do constant repairing to keep them in circulation. Noticing that a brewery firm was noting-mending with little slips advertising their beer, I resolved not to be behind in enterprise. So I had slips printed with these two texts: "Every one shall give an account of himself to God," and "What shall be the end of them that obey not the Gospel of God?"

The printer was so impressed with the value of this idea to the public that he furnished the slips to me without charge.—*Rev. H. H. Cook, Brazil*.

* * *

The American Bible Society has responded to another urgent need in Europe by making grants of money with which to supply Bibles to theological students. Early in the year a supply of Hebrew Bibles was sent to Dr. Adolf Keller of Zurich, who represents the Evangelical Churches of Europe.

The Bibles were distributed among students in Germany, Warsaw, Prague, Vienna, Hungary, France and Transylvania.

The World War so impoverished most of the theological schools in Central Europe as to make it impossible for them to furnish text-books for poor students, many of whom could not afford even to purchase the Hebrew and Greek Scriptures which are used as text-books.

Last year the American Bible Society made possible the distribution of Nestle's Greek Testaments among theological students in Germany, Poland, Czechoslovakia and Austria, and sent 5000 French New Testaments to the Bible Society of France, the secretary of which is one of the justly famous "Blue Devils" of World War memories.

* * *

A clipping in the January *Expositor* concerning The Loyal League, a girls' organization, resulted in many letters of inquiry from ministers of different denominations and the establishment of several chapters of the League.

The Manual of the Loyal League comes to us from Isabella S. Cragin, 19 Melrose Street, Framingham, Mass.

* * *

A Request

One of our subscribers asked if any of our readers knows of a little tract published some years ago. It is a story of a colored Christian. The title is "Brother Harkless" (Hercules). He says he would be glad to pay for it. Address Rev. F. G. Newton, 188 Brock Street, Sarnia, Canada.

* * *

Rev. Charles M. Sheldon has resigned as editor-in-chief of the *Christian Herald* and become a contributing editor.

GENERAL

The Calamity Howler

The voice of the calamity howler is never still. Facts

have nothing to do with his complaints. From the soap box, sometimes from the pulpit, comes the wail. In the recent political campaign it was the stock in trade of one of the parties. "The rich are growing richer and the poor are growing poorer," is a favorite saying. Yet constantly facing him is the fact that those who are rated as poor were never so well off as at present; that wages were never so high and comforts and luxuries were never so universally possessed; that a large amount of money is in the hands of those who would not be designated as rich. A recent banking report shows that the deposits in savings banks of various kinds in this country amount to \$20,873, 562, 000; that this sum so staggering in its greatness means an increase of 148 per cent in the last twelve years; that this money is placed in these institutions by 38,867,994 persons, a three-fold increase in twelve years; that one of every three persons in this country, men, women and children, is a depositor in some form of savings bank. This does not mean the increasing poverty of which the calamity howlers are constantly speaking.—*Pittsburgh Christian Advocate*.

* * *

British Methodists and Senator Borah

Commenting on the statement of Senator Borah to the effect that if Great Britain is justified in demanding that Russia stop political propaganda looking toward revolution in England, the United States is justified in asking Great Britain to restrain its citizens from undermining the prohibition laws of this country, the *Methodist Recorder* of London says: "The application is obvious. One or two British newspapers have headed their paragraph: 'Senator Borah's Outburst.' For our part, the application seems perfectly put and remarkably apt. It is just as well, both for our foreign policy and our morals, that Great Britain should be compelled in one way or another to recognize and digest the meaning, not only of her policy, but her words. The United States have as much right to call upon us to refrain from cultivating lawlessness there, as we have to demand that Russia should not send preachers of sedition here. Between drunkenness with words and drunkenness with drink there may be a difference; British law wants to keep out the one, and America tries to keep out the other. What we ask of one we ought to give another—especially a friend and a relation."—*Christian Century*.

* * *

The Messages of Religious Faiths

Greece said, "Be moderate—know thyself."
Rome said, "Be strong—order thyself."
Confucianism says, "Be superior—correct thyself."
Buddhism says, "Be disillusioned—annihilate thyself."
Hinduism says, "Be separated—merge thyself."
Mohammedanism says, "Be submissive—bend thyself."
Judaism says, "Be holy—conform thyself."
Modern materialism says, "Be industrious—enjoy thyself."
Modern dilettantism says, "Be broad—cultivate thyself."

Christianity says, "Be Christlike—give thyself."

—*Dr. E. Stanley Jones, of India, at the Washington Foreign Missions Convention.*

* * *

There were two Ceylon lawyers, one a Christian and the other a Hindu, together for the opening of the courts. The Hindu said to the Christian:

Rejected!

THERE are many hundreds of rejected applications in our files. Every year they accumulate more rapidly.

Here is a typical case. The applicant knew about the M. C. U. fifteen or twenty years ago. But he was "too healthy." He saw no need of insurance. He waited.

Now he is older—not so sure of his health; has had one or two little breaks; feels the need of disability protection; applies for insurance—is rejected.

It is too bad, but unavoidable. Application requirements of casualty companies are steadily becoming more exacting, especially as to older men. If a man waits until he is a doubtful risk, the Union cannot expect its members to assume the burden of carrying his insurance. It is not fair.

Are you in good health now? If so, NOW is the time to get dependable sickness and accident protection, not "later."

The same applies to Life Insurance.

In matters of Insurance, delay is dangerous..

Ministers Casualty Union

Suite 402, Fifteenth and Oak Grove

Minneapolis, Minn.

*Life, Accident and Sickness Insurance at bottom cost
for clergymen only.*

"Look here! Why do you go meddling about with Christianity? Why don't you leave it alone and keep to your own religion? Your grandfather was a Hindu: why do you throw over the religion of your forefathers?"

"Brother," said the Christian, "it is true that my grandfather was a Hindu, and your grandfather was also a Hindu. But what would my grandfather have said to your grandfather if he had dared to speak to him?"

The Hindu collapsed for he was of lower caste origin than his Christian colleague!—*Record of Christian Work.*

* * *

When a wet editor wants to write his semi-weekly wail about the cost of enforcing prohibition, he looks up all his reference shelves, lest some official report on the amount of fines collected from bootleggers should shake its covers off with laughing. (The total of such fines is lately reported as \$24,500,000.)—*Northwestern Christian Advocate.*

* * *

The Real China

Rev. Carleton Lacy, American Bible Society secretary for China, refers to the dark pictures so frequently presented in the current press, of bandits and murders and plundering and looting, etc., and adds:

"And what shall we say more? Ah, much more! There is a very different picture to be painted. It is of the real China, the China of the millions of common folk who pursue their everyday tasks quietly and cheerfully. It is of the China that goes on building her new commercial and industrial cities, laying broad boulevards, erecting high buildings, organizing vast industries. It is of the China that continues each year to send more of her sons and daughters into schools and colleges, to devise means for educating more of the masses, and to train more youths for useful vocations. It is of the real China that is after all practically religious, on the one hand reviving every sort of temple worship and pilgrimage, the heart yearning after something higher, and on the other hand initiating new expressions of the religious life in social service and personal consecration to great causes. China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the gospel message."

What kind of a story about America's bandits and hold-ups, graft and corruption, goes to China from the United States?

And yet there is a secure and wholesome life in this nation, after all is said.

Isn't It The Truth

That the man who has so much to say about what the church should or should not do, is the very one who does the least to help bring about these things.

That the church has something for you, larger than business, more attractive than social life, more important than the mere pleasures of life.

That the way a person acts under criticism, is an index to his character.

That when it is settled finally, that it can't be done, then comes along some fellow and does it.

That the fine art of growing old is to learn the new wrinkles of being of service, before time may hand you a different make-up.

That some folks stay away from church for fear they may hear something that would upset their own selfish desires.—*Bulletin M. E. Church, Ripon, Wis.*

* * *

Opposition Helpful

At Hamath, part of the Tripoli station, in a weekly bazaar to which Moslems from the whole district come, the colporter was walking among the crowds crying out his wares:

"Comfort for the sorrowing! Strength for the weak! Cheer for the discouraged! *Buy the Word of God!*"

A Moslem sheikh, hearing his cries, began to walk in front of him, calling on all faithful to beware of the beguiling words of this impostor and infidel. Friends advised the colporter to slip away and be more quiet, but he said he meant to keep on, and only increased his crying of his books. The attention and interest of many, who would not otherwise have noticed, was thus attracted, and this unintended advertising led to the rapid sale of his entire stock of books.—*Record of Christian Work.*

* * *

A friend told the Pastor the other day, in answer to an invitation to the Church services: I can hear a fine sermon over the radio every Sunday. When asked: How many have you tuned in on during the last six months? he shamefacedly replied: Two. And yet he was salving his conscience with the thought that he "could" hear a sermon any time he wanted to.—*St. Paul's Messenger, Albuquerque.*

* * *

The hymn book is a great book for faith, hope and charity, and especially for charity, the greatest of these. In the hymn book the parties, the Anglicans, Baptists, Unitarians, Methodists, Roman Catholics, Presbyterians, and some members of no church, are together in deep accord. Its greatest contributor is a Jewish King. Augustine, Bernard of Cluny, Isaac Watts, and John Mason Neale were far apart in time and circumstances, but very near together in "Te Deum Laudamus." "Urbs Beata Hierusalem," "Jesus Shall Reign," and "Jerusalem the Golden." Wesley and Toplady did not agree in some dogmas; but they sing with wonderful harmony in "Rock of Ages" and "Jesus, Lover of My Soul." Thomas Aquinas and Martin Luther are side by side in sweet accord when they sing songs of prayer and praise to God.—*Jeremiah B. Reeves in The Hymn as Literature.*

* * *

English As She is Heard in Church

Dorothy has been to morning service and her mother asked her if she remembered the text.

"It was such a funny text, mamma," she said. "Sweet peas and suet."

"Surely not 'Sweet peas and suet,' darling," laughed her mother.

But Dorothy insisted, and her father, who had accompanied her, was appealed to. The text turned out to be: "Seek peace and pursue it."—*Boston Transcript.*

* * *

In Dr. S. Parkes Cadman's "Question Box" which is broadcasted on Sunday afternoons, recently was heard this question and answer:

Question. "The cross, the symbol of Christianity, suggests torture and death. Do you think a shining star would be a more fitting symbol inasmuch as the Wise Men said, 'We have seen His star in the East and have come to worship Him?'"

Answer. "When you get somebody to be crucified on a star and raised again on the third day, we might take on a star. The reason the cross will never disappear from our thought is because He died on it, and by that fact He transformed it into the very heart of God, drawing the gaze of the world. 'In the Cross of Christ I glory, towering o'er the wrecks of time.'"

* * *

Child Brides

The report of the Russell Sage Foundation states:

More than two-thirds of a million persons living in the United States today have been child brides who were less than 16 years of age when they married, or have been married to brides under that age; the great

majority of these—contrary to popular belief—are native white of native parentage.

This situation is due largely to two causes. The fact that many states require no better evidence of age than the affidavit of one of the candidates for a marriage license; and that the legal minimum marriageable age is still only 12 years for girls and 14 years for boys in New York, New Jersey, Pennsylvania, Kentucky, Louisiana, Virginia, Florida, Maryland, Rhode Island, Tennessee, Colorado, Idaho, Maine and Mississippi.

The Foundation's report classes as child brides only those under 16 years of age; it does not take into account the many marriages of children over 16, but under 18; and that the total of 667,000 child brides and husbands of child brides is increased each year by thousands of additional child marriages. Nor has the report included boys married at 17 or younger to girls or women older than 15, because the number of such marriages is relatively small.

In 14 states it is legally possible for a girl to marry at an earlier age than that at which she is permitted to become a wage-earner.

* * *

SHREWD COMMENT

A philosopher once said, "The price of liberty is eternal vigilance." I will add, "The price of justice is eternal publicity."—*Arnold Bennett.*

* * *

Duty is not collective; it is personal.—*Pres. Coolidge.*

* * *

The reason a lot of people cannot find Opportunity is because it goes around disguised as Hard Work.

* * *

If I might control the literature of the household, I would guarantee the well-being of the church and state.—*Lord Bacon.*

Daily Vacation Bible School

Are you going to have a Daily Vacation Bible School in your Church this summer?

Use suitable *Motion Pictures* to make your program interesting for the children.

Let us send you our descriptive booklet on "IN THE FOOTSTEPS OF THE MASTER" a striking thirty-reel series of motion pictures of the Palestine of today.

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Operation costs about one cent per hour.

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THE PILGRIM PRESS

19 South La Salle Street

F. C. Finley, Western Manager

Chicago, Illinois

The most prolific cause of war is the conviction that one can lick the other fellow.—*San Francisco Chronicle.*

* * *

One of the most striking differences between a cat and a lie is that a cat has only nine lives.—*Mark Twain.*

* * *

One thing that makes it hard to find ideal servants is the scarcity of ideal employers.—*Stockton (Cal.) Independent.*

* * *

The negative man says, "I don't think it can be done." The peptomist says, "I just did it."

* * *

He who is careful with the spark may not have to battle with the flame.—*The Churchman.*

* * *

Being ignorant is not so much a shame as being unwilling to learn.—*B. Franklin.*

* * *

Light travels inconceivably fast until it encounters a human mind.—*Wall Street Journal.*

* * *

The dollar can never fall so low as the means some people adopt to get it.—*Greenville (S. C.) Piedmont.*

* * *

All the time which God allows us is just enough for the work which God allots us.—*Iowa Presbyterian.*

* * *

We must not look for a golden life in an iron age.

* * *

Voltaire said, "I hate life, and yet I hate to die." Paul said, "For me to live is Christ, to die is gain."

* * *

A word of praise will often help another along the road to success when a word of censure would hold him back.

* * *

Do as well as you can today, and perhaps tomorrow you may be able to do a little better.—*Newton.*

* * *

To me there is something thrilling and exalting in the thought that we are drifting forward into a splendid mystery, into something that no mortal eye has yet seen, no intelligence declared.—*E. H. Chapin.*

* * *

Let's see: shouldn't we be hearing pretty soon that a Personal Liberty League is being organized in Illinois to insist on every man's right to eat his oysters raw?—*Northwestern Christian Advocate.*

* * *

You can't stop people from thinking; the trouble is to get them started.—*The Churchman.*

* * *

Those who try to do something and utterly fail are much better than those who try to do nothing and succeed beautifully.—*Northwestern.*

* * *

In the radio we have the greatest potential power for communicating ideas the world has ever seen. What is being done with these possibilities?—*Bruce Bliven.*

* * *

"Hit may be hard fo' a rich man to enter de Kingdom of Heaven," said Rastus to the preacher, "but hit's just as hard fo' a po' man to stay on de earth."—*New York American.*

* * *

If you want a thing done well and promptly, never pick out a person with plenty of leisure to do it. Employ the busiest one you can find. All the really worthwhile things in life are done by busy men and women.

A Book Free

Give information concerning your building and remodeling plans for the next twelve months. We wish to compile as complete a record as possible concerning these things and we rely upon you and our other 20,000 subscribers to provide the information.

A book will be sent you upon receipt of following questionnaire properly filled out:

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Give details.....

Will you remodel or add new features?.....

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- Organ Blowers
- Lighting Fixtures
- Cushions
- Metal Ceilings
- Hymn Books

Have you recently purchased any of the above?.....

.....

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Please give any other information that would be of value to us in showing the extent of building and equipment purchases planned by churches.

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AN INTERESTING BOOK STORE IN CHICAGO

Customer—"I want to buy a book."

Blessing—"What kind of a book?"

Customer—"It's a religious book."

Blessing—"Yes, I have it."

That little bit of imaginative conversation doesn't require a very great elasticity of one's imagination. No doubt it has taken place any number of times. And thereby hangs an interesting tale.

Were you to stop at 208 South Wabash Avenue,



in Chicago, and enter the W. P. Blessing Company's Book Store, you would understand very quickly the reasonableness of that little conversation, for there before you, stretching the length of the commodious quarters, and reaching from the floor to the high ceiling, stands tier after tier of religious books.

"If it is a religious book, I have it," says Mr. Blessing, and he is without doubt the only book seller in the country who can make such a statement. Arrangements have been made with practically every publisher of religious books, possibly with all, that the output of their presses be represented on Mr. Blessing's shelves. And they all come, still warm from the press, to stand in pairs, literally thousands. A view of those immense shelves gives one a new idea of the volume of religious matter going through the presses of the country in the space of a twelve-month. Here are grouped in pairs, all the new religious books from one press in New York. Here another group from a Chicago press. They are all there, and collectively present a picture which simply holds your eye. In each volume there is a little card bearing the name of the book and the publisher and when one of any pair is broken by a sale, the card is taken out, fresh stock is secured and immediately a second book is placed by the one yet remaining on the shelf.

It's a mighty interesting perpetual motion system. It's like trying to bail a lake with a little tin dipper. No sooner is one book off the shelf until there is a rush and the space left by the sale is filled again.

Two interesting features about an interesting place. An available copy of every new religious book, as soon as it is out, and a seemingly unend-

ing flow to keep constantly intact, the pairs of books which are constantly being broken. The little cut gives some idea of the New Book department.

A BIBLE STUDY THAT STUDIES THE BIBLE

In Bonham, Texas, there lives a man with a message, and a heart full of love of God and fellowmen. His slogan has been and remains today "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." W. H. Evans is his name. Fifty-three years of age, a director of one of the largest banks in Bonham, director of several corporations, for twelve years the Superintendent of a large Sunday School in a town where 70 per cent of the population was enrolled in Sunday School, for two terms State President of his Church organization and last, but by no means least a Tither. Such a man is Mr. Evans. For the past 32 years Mr. Evans has been located in one office. Due to the make-up of the man and his rich experience in church work he was selected as the proper man to teach a course in the Bible, not about it. From this work has been developed a course in Bible Knowledge, which has been published in book form, because of many requests over the entire country.

This course has been put out in handy booklet form. In Japan, the Philippines, New Zealand, Canada, England, Peru, South Africa and all through this country, have been organized Bible study groups using the plan prepared by Mr. Evans.

There are seven booklets which cover the entire Bible and furnish a concrete study of the Bible and cover the different books in the well known and effective manner of a Catechism. The big aim is to give those classes an actual study of the Bible and not around it. If interested in such a study, address Mr. Will H. Evans, the Evans Publishing Company, Bonham, Texas.

THE NEW MASTER LIBRARY

Once the Bible was the most artistically printed and richly illustrated and decorated volume in existence. William Tyndale, who translated it into such English as "should be within the ken of every plowboy" had visions to popularize his great work by using all the artistry of printer and engraver.

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reader what is claimed to be the most complete set of religious art ever published to illustrate the Bible.

The King James Version has been used as the backbone of the set. From it have been taken stories which have been graded and grouped for members of the family from the babe to the old folks. All the scattered accounts of the various Bible characters have been grouped together so that here you find the full story of Moses, here Elisha. One entire volume is given over to the life of Christ, his teachings, his philosophy, his religion.

The set should be found in every Christian home, especially where there are children, although it appeals to the adult as well. It should be found in the working library of every Sunday School, for it presents the Bible and its stories, not with the idea of interpretation, but with a view to making clear for all creeds and beliefs the great facts which have been preserved through the centuries and which will live on to the end of time. The work is highly commendable. For further information address the *Expositor* concerning the Master Library.

Clipped from the Encyclical Number 2, McCormick Theological Seminary of Chicago. "If any of you fellows do not yet take the *Expositor*, by all means do so. Go without meals or underwear if necessary. Address the F. M. Barton Co.,

Cleveland, O. Three dollar subscription is the best investment in this line that a minister can make the year round."

This year is offering special advantages to ministers who contemplate a trip to the Holy Land. Due to the decrease in immigration, many of the great steamship lines have remodeled their third class quarters and made attractive cabins out of them. Rates are surprisingly low. Never before have round trip tickets with individual cabins and all conveniences been offered for as low as \$150. This summer will see a great number of ministers taking that trip and realizing a life-long ambition to see the Holy Land. If you are interested, drop a line to the *Expositor* for further information.

ILLUSIONS OF WAR

War
I abhor
And yet how sweet
The sound along the marching street
Of drum and fife! And I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul.

Without a soul—save this bright drink
Of heavy music, sweet as death;
And even my peace-abiding feet
Go marching with the marching street;
For yonder, yonder, goes the fife,
And what care I for human life?

The tears fill my astonished eyes,
And my full heart is like to break;
And yet 'tis all embannered lies,
A dream those little drummers make.

Oh! it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks
Till good men love the thing they loathe!

Art, thou hast many infamies
But not an infamy like this.
Oh! snap the fife and still the drum
And show the monster as she is!

—Richard Le Galliene.

THE FRUIT OF TRUTH

Sow truth if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Fill up each hour with what will last,
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

—Bonar.

"Every Pastor Can Be His Own Printer"

Says the Reverend Stanley A. Gillet, Pastor of the First Baptist Church of Winterset, Iowa.

He also says: "I have been using a Multigraph over a year, and in this time have not spent a cent for other printing bills. We have a weekly bulletin, 'The Baptist Messenger,' and put out various kinds of form letters, programs for special services, and for the various groups within our organization, forms for our church files and indexes, and a number of novelties."

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"I consider the Multigraph to be the best solution so far of the printing and advertising problem of any church, especially a small one. It is worth while for every church to investigate. I hope my experience will be an encouragement to other pastors to undertake a worth while task, for we have certainly been well repaid for every minute of time and every cent of money we have expended."

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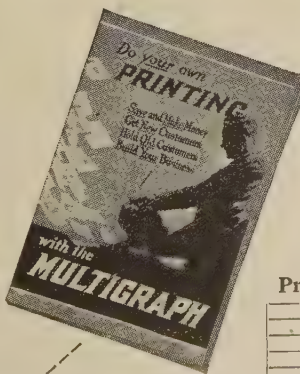
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Exp. 4-25

Essentials of A Minister's Efficiency

PRESTON GRADY, Greenwood, South Carolina

John the Beloved makes a valuable contribution to our subject in the seventh chapter of his Gospel, thirty-seventh verse: "In the last day, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto me and drink.'" What an ardent appeal to a tired, weary, thirsty world! The thronging multitude, crowding the courts of the temple, heard the most eloquent and appealing voice of history. "Never man spake like this man."

Undeniably the pulpit is one of the controlling factors of the life of our nation. The church, with its pulpit, is the foundation of our modern civilization. Without Christianity our nation would crumble and fall. Preachers must keep their power, use it, and develop it.

A well-equipped mind is one of the prerequisites of success in the pulpit. Bacon said, "Knowledge is power." Preachers can never know too much. A well-equipped mind is a firm foundation. It gives security of thought and action. It causes uncertainty to give way to confidence. It encourages one to go forward. It serves, too, as a restraint. It is the parent of caution. It is the basis of initiative. It is a shield, and it increases morals, and fosters and promotes the "worth-whiles" of life. Ideas, anecdotes, events, history, facts, theories, all have their value to the preacher. The wise preacher keeps his mind alert for these things. The man who is not wiser today than he was yesterday is, in forceful, if not elegant, English, "a poor fish." No one can be successful in any calling who does not honor it, but especially is the minister of the Gospel bereft of power who does not glorify his calling, honor it with every ruddy drop that visits his heart. Further, his genius lies in his ability to marshal his facts and systematize his ideas. Daniel Webster, referring to his masterpiece, the reply to Hayne, affirmed that all he had ever read, memorized, seen, imagined or known took fire in his brain.

Character is an essential of the preacher's efficiency. "Practice what you preach." What a man is, is infinitely more important than what he says. Character is what you are. Reputation is what people think you are. Some ministers adhere wholly to Paul's maxim of avoiding the appearance of evil and forget Jesus' words: "Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces that may appear unto men to fast. Verily, I say unto you, they have their reward."

Some preachers lack originality. Those who have it are blessed. It was while Christopher Columbus was at Barcelona that the famous incident with reference to the egg occurred. Pedro Gonzales de Mendoza, Grand Cardinal of Spain, the first in rank in his own country, extended an invitation to Columbus to enjoy a feast in his palace and meet the chief men of the kingdom. Columbus was assigned the most honorable seat at the table. One of the noblemen, seemingly

jealous of the honors and compliments heaped on the great discoverer, asked him if he imagined that if he had not discovered the new world nobody else would have been able to do so. Columbus kept cool and smiled. Taking an egg from the table he invited each one of the company to try if he could make it stand upon one end. Each one attempted and failed. Columbus took the egg and struck it gently upon the table so as to break the end, leaving it standing upon the broken part. "Ah!" said his critic, "I could have done that if I had only thought."

"Yes," said Columbus sarcastically, "and you could have discovered the Indies if you had only thought!" Columbus showed us the essence of originality.

The way to develop originality is to scrutinize, analyze, and utilize. Utilize your own ideas as well as other people's. Originality is merely a pair of fresh eyes. Every man of strong originality shines like a candle in a dark room.

Turn to earnestness. There is nothing so appealing as an earnest man. Soul-earnestness has a soul-saving effect. Wit may sparkle on the crown of a politician and humor may help the traveling salesman, yet for the preacher nothing gets results like downright earnestness. People have faith in an earnest man. He inspires them to a better way of living. They have confidence in him, and trust him. By being earnest with his audience the preacher leads his audience to be earnest with itself. And that is the mission of the preacher—to help people be earnest with themselves. If they pause to take a serious look at life, they almost invariably turn to Christianity.

A preacher may get souls by the fearlessness of his utterances, by the absolute abandon that comes with vehement mental animation. A fervor that is sincere, unfettered, reckless and self-forgetting will catch the congregation in its grip, will generate the current we call magnetism, will give zeal and zest, will bespeak sincerity, will stir, will convince, will touch the responsive chord, will force on the one hand and persuade on the other. It will lighten burdens because it brings faith, will electrify all who are within its radius. It is a magnet that draws all men. It is a power that is well-nigh irresistible.

A preacher may have an effective voice, a wide vocabulary, and he may have courage; but if he does not have these essentials—a well-equipped mind, character, originality, earnestness and fearlessness—he will surely fall short of highest usefulness.

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500 Bond letterheads $8\frac{1}{2} \times 11$ and 250 envelopes postpaid, \$3.50; or 200 letterheads and 100 envelopes \$1.75. Cards and programs printed. Try us for satisfactory work.

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HONEST NOW

(A Soliloquy)

Am I really and truly interested in my church—in helping it to achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow? Or do I just think I am? Or do I think about my responsibility in this connection, at all?

Do I attend church service as often as I think I do?

How many times have I been to prayer meetings during the past year?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of a church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.—*Rev Willard Glenn Purdy, Grace Presbyterian Church, Montclair, N. J.*

The question "What is the trouble with the young people?" is often raised. It never has been better answered than by *The Chapel Bell*, the monthly organ of Auburn Seminary, which says, "Nothing more is the matter with young people than ordinary human unwillingness to pay the price Jesus Christ asks in order to make a real success of life." That is the root trouble with all of us, old and young and middle-aged.—*Watchman-Examiner.*

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The Small Town Preacher and His Church

REV. T. REIGHTON JONES, Tonica, Illinois

A few months ago I heard a prominent bishop give an address which contained some very critical remarks about preachers. He pointed out that congregations would be bigger, more souls saved, and better organization prevail if preachers would "quit reading cheap novels and fiddling away their time in earning money by side-lines." A great part of the audience consisted of preachers serving small town churches. Perhaps his criticism was well meant, but we did not appreciate the theme that called forth such eloquence. We venture to assert that very few small town preachers, in their early ministry at least, waste their time in reading cheap novels. They may become disappointed and feel discouraged with the results of their efforts, but they do not need criticism so much as help in solving their peculiar problems. Yes, we believe the small town and rural churches have problems distinctly their own.

Perhaps the first danger is found in the growing belief that the small town and its churches are dying out. They tell us that automobiles, the jazz craze, and shows in nearby cities, are gradually killing small town churches. This is doubtful. Anyway, the funeral will be postponed many years if preachers will do their part. We are called to minister to the living, and the small town church can be made a very live institution.

Our task is to find a way to make the church live and be of real service to the community. To do this we must have the people. Can we fill our churches? Can they be better organized? Can more souls be saved? We answer emphatically, Yes!

I

A year ago a certain small town preacher in a town of five hundred inhabitants faced a morning congregation of one hundred and fifty people. In the evening his congregation numbered about fifty. The Sunday School had an attendance of one hundred, while the Young People's Society trailed behind with a dozen loyal supporters. The preacher was nearly heartbroken but determined to make the church "go" or die trying. He first paid attention to the evening service. He drew up a plan covering three months, every service to be the product of his best work. He supplanted the old prosaic forms of hymn, prayer, hymn, etc., by building up a big sing, a prayer hymn with the story told sometimes by pantomime, the use of the electric cross at prayer time, and a special "feature" for each service. One night he adapted and re-arranged "The Challenge of the Cross" and closed the service by having sixteen High School girls gathered around the electric cross singing "Jesus, keep me near the Cross." The church was crowded with deeply impressed people. The preacher had advertised the service which lived up to its publicity. It showed careful preparation and there was a new light of challenge in that preacher's eye. It was the beginning of a

year's services crowded with interest. He did not resort to the "popular" type of sermon, mostly froth, but preached what his people said were "real live talks that make you feel good." Each Sunday presented new features that drove home the Gospel message. The morning services, Sunday School and Young People's Society caught the spirit, and an increased attendance and interest quickly became manifest.

II

Preaching to large congregations is interesting and stimulating, but it will become disappointing work unless the church is organized for service. Many small town churches have little or no organization that is working effectively. We need to organize for four distinct purposes. (1) Soul winning. (2) Stimulating church attendance. (3) Securing finances. (4) Social intercourse. The following plan has been used to good advantage. Survey the territory. Divide the population into three sections: church members (your own), those who attend but are not members, and those who do not attend any church. Having done this, map out the territory into precincts. Have about an equal number of families of members, attendants, and non-attendants in each precinct. Select your best leaders, men or women, who have the qualities of leadership. Do not look for too many qualities, for each leader will learn by experience. Have willingness as the chief quality and train the helpers as you want them. The number of precincts and captains will be governed by the material at hand, the area of the church constituency, and the population. Do not give a captain too many families. We cannot enlarge on this, but you will readily see that it can be planned to care for evangelism, church attendance, finances, and any other work of the church.

III

To make the small town church live we must have a commanding program. No man wants to preach to empty pews. No sane preacher wants to build a congregation around himself that will fall away when he moves on. Having filled his church and organized his people for service, he ought to lay the emphasis on soul-winning, being assured that everything else will fall into line. His precincts can be sub-divided in such a way that he can reach the unsaved personally and through his helpers. After months of tilling and sowing the seed he will not be disappointed when the harvest is gathered. No bishop will be able to hit him when stones are thrown at novel readers and sideliners, for the days will not be long enough to enable him to do his happy work. And the pay, Brother, the pay! Souls for the harvest, a happy and thriving church, the consciousness of a work well done!

(The writer of this interesting article happened to enclose in his letter some copies of his own

make of church programs, or bulletins. They are typewritten or mimeographed, some with interesting drawings made by the pastor. Each program gives emphasis to one or more special features for the church service. These are only a few of the headings, "Candle Service," "New Song Books," "That Family Night," "Father and Son Night," "News," "Evangelistic Meetings," "Junior Choir Photos," "Specials for December," "Morning Series," "Our Sick and Shut-Ins," "Watch for Next Sunday," "Christmas Services." "The Church With a Big Sing, a Big Crowd, a Big Welcome." His bulletins show enterprise and deep interest in the people and community. We agree with the pastor that there is great work to be done in the small town church. Religion would die out in the city if not fed continually from the small town and rural districts. There are far more small churches than large ones. Therefore the importance of work in them. We are conscious, in all our work on *The Expositor*, that one of our highest aims must be to prove helpful to the small town and rural pastor.

This article by Mr. Jones is the first in a series. Other articles will appear in the near future.—*Ed. Exp.*

MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in the eye;
I don't want to stand, with the setting sun.
And hate myself for things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress up myself in sham.

I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens I want to be
Self-respecting and conscience-free.

—*Edgar A. Guest.*

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A Fellowship of Preaching Friars

REV. HARRY PRESSFIELD, Oakdale, Cal.

In order that the lyric genius of the race may come to fullest expression it is proposed that poets be endowed. But there is a certain practicality that will protest the extravagance. The money might better be put to the bankers that it may be claimed again with usury.

How will it fare with the suggestion that a Preaching Brotherhood be endowed? Perhaps the conflict with a certain measure of utility will force this under the ban.

Preaching and Protestantism are intimately associated. The pulpit is not only central in our churches but in our emphasis. In its history of four hundred years Protestantism has added the greatest chapters to the entire history of preaching. There is a certain genius of utterance nourished in its atmosphere. The pulpit has not retreated into the background because there has been an advance in our theory and methods of religious education. But the forefront of advantage is held with a more exacting tenure because of the raised level of education.

It will come to mind that we have such a group in our evangelists. Yet something apart from the itinerary of evangelists is intended. Rather a group of men, each one coming to us for but a single service or a single day yet bringing with him the eloquence and power of our preaching tradition.

It is intended, also, that by their superlative gifts of utterance, they shall bring to our churches a sense of the greatness of preaching. They shall make evident that the power of our fellowship links itself with splendid preaching passion to which much encouragement should be given.

In a striking way God has used such preachers in the past to be the progenitors of a line of sons in the gospel. Augustine finds his Ambrose, Wendell Phillips his Lyman Beecher. Even Saul on his Damascus road cannot rid himself of the memory of the eloquent Stephen. Some boy sits in the congregation with a strange leap of the heart and a wistful hope. The Eternal Spirit who has incarnated himself in persuasive and consecrated voice through the continuing years makes known to this boy that now he is called of God to this work.

Sunday comes with its inevitable demand for two messages. The pastoral round, the leadership of the church with its organized life, the community responsibility, these take their toll. Usually the chief toll is paid by the sermon. Just as the newspaper writer finds the very voluminousness of his work forbids a certain standard of excellence, so the exactions of the ministerial task defeat a certain quality of utterance.

The old-time circuit rider had the advantage here. When he had preached the same sermon at the tenth station on his itinerary it gained an excellence it had not at the beginning and unconsciously, but surely, set a standard for the next message to be delivered. It may be that in addition to his large gifts Whitefield gained his

preaching pre-eminence by the habit of repeating one sermon two-score times.

I would have it so in this modern Brotherhood of Preaching Friars that very many of our denominations have representation. It may prove disconcerting to that fiction of "Methodist preaching," "Congregational preaching," but it would be an added witness to our spiritual unity. We will revel not only in the infinite variety of our preaching but also, the inclusiveness of our faith. To be sure, no one will validate with his funds such an eccentric and roving commission as this. But let us not deny ourselves the conviction how good it would be.

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Assembly: Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms.

Leader: Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and bless his name.

Assembly: O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Leader: Serve the Lord with gladness; come before his presence with a song.

Assembly: O that we may be filled with the goodness of thy house, the holiness of thy temple!

Leader: O let the nations be glad, and sing for joy! Let the whole world send back the song which now the angels sing.

Assembly: Glory to God in the highest, and on earth peace, good will towards men.

Leader: Let the word of Christ dwell in you richly in all wisdom,

Assembly: Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Leader: Lift up your hearts.

Assembly: We lift them up unto the Lord.

Leader: O Lord, open thou our lips,

Assembly: And our mouths shall show forth thy praise.

Leader: Praise ye the Lord.

Assembly: The Lord's name be praised.

Hymn: (to Old Hundredth)

We'll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise. Amen.

Leader: That we may behold the beauty of the Lord and inquire in his temple;

Assembly: We dedicate this book. (Hold book high.)

Leader: That our social worship may be real and uplifting;

Assembly: We dedicate this book.

Leader: That our thoughts may be purified, our feelings sweetened, our wills sanctified;

Assembly: We dedicate this book.

Leader: That we may sing with the inspired souls of all ages;

Assembly: We dedicate this book.

Leader: That the melody of righteousness may sound forth at all times;

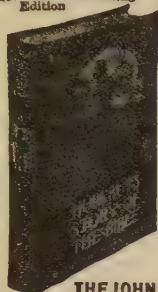
Assembly: We dedicate this book. (Lower book.)

Leader: Prayer of Dedication. •

Vouchsafe, we beseech thee, O Almighty God, to accept, bless and sanctify these Hymn Books for use in thy service. Thou art worshipped by the heavenly hosts with hymns that are never silent and with thanksgivings that never cease; fill our mouths with thy praise. Help us to sing with the spirit and the understanding and make melody in our hearts unto the Lord. Help us

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truly to magnify thy holy Name; and grant us, with all those that fear thee and keep thy commandments, to be partakers of the inheritance of thy saints in light; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost be all honor and glory, world without end. Amen.

Assembly: Hymn: (to St. Anne.)

The harp at Nature's advent strung
Has never ceased to play:

The songs the stars of morning sung
Have never died away. Amen.

Leader: In the hymn book is the true key to

the doctrine of the communion of saints; for here the saintly ones of all ages meet in their saintliest mood.

"Lord, we know thy love rejoices o'er each work of thine;

Thou didst ears and hands and voices for thy praise combine;

Craftsmen's art and music's measure for thy pleasure didst design."

Benediction.

—Prepared by Dr. H. Augustine Smith.

Serial Preaching: Its Advantages

REV. W. FRANKLIN HARKEY, Houston, Pa.

The word "problem" is well known to every minister. Nowadays almost every man you meet has a problem on his shoulder! "Problem"—his tribe is legion. Every minister is confronted with all sorts of problems, what he shall wear, what he shall eat and from whence shall come financial remuneration to keep him going. Not least of the problems he faces is: "What shall I preach about?" It is a familiar topic of conversation. For wheresoever two or three preachers are gathered together the question is: "What are you preaching about?" "What will you preach on next Sunday?" In many busy preachers' lives this is a real problem.

The method of serial preaching will solve for many ministers this problem. It is strange that so few have ever attempted the serial method of presenting the Gospel, or of applying the Gospel to the questions and problems of today. Too many of us scatter our preaching, without ever hitting anything definite or arriving at conclusions.

Our popular magazines and newspapers have for a long time known the advantages of serial stories and articles. Interest in a story or subject is created, heightened and sustained. Multitudes of people wait with eagerness the arrival of their favorite magazine in order that they may read another chapter in some absorbing story. Why cannot the minister lay hold of this idea in the in the presenting of truth to his people?

By serial preaching is meant the selecting of some big truth and presenting that truth from various angles, or the selecting of a number of related truths and presenting them in a series of sermons.

The minister must be informed on the subjects confronting the community and the nation and he must be able to apply the principles of the Gospel to these questions that are agitating the minds of the man among whom he lives and moves. He will not be able to see clearly these questions in the light of the Gospel without study. That study may yield much to his pulpit work. The prophets were first of all men of their day who applied God's truth to the problems of their time. Their questions were similar to those we face today. The minister has a long line of precedents for speaking on the evils of today and presenting everlasting truth in relation to these questions of the hour.

The modern minister, if he is to fulfil his ministry must be a prophet as well as a priest. Not only the practical questions of the day but the truths of the Gospel can often be presented interestingly and attractively by the serial method. What minister ever exhausts in one thirty minute discourse the truth of God?

As a sample of serial preaching the following topics are suggestive of possibilities. The field is unlimited for a faithful student. In discussing questions of the day some such series as these may be used:

"What's the Matter With America?" "The Reign of Law vs. the Reign of Lawlessness," "Other Enemies of the Republic," "Storming the Citadel—How We Can Save the Home?" "Education—Religious or Godless?" "Why I Believe in the Church," "The Spirit and Motive of the Builders."

In a series of such kind the minister has opportunity not only to present destructive forces of society, but the constructive forces are pointed out. If society is to be saved, the home, the church, the state must be Christianized.

Or in a series on the Prodigal Son one may present the whole Gospel in its richness and fullness. The many-sidedness of the story of the Prodigal begins to appear when it is unfolded as a picture of the tragedy of a soul that goes away from God and returns after experiencing the barrenness of a life of sin. A series with the following subjects will present the story: "Cutting Loose From God," "Wanderings in Sin," "The Hunger for God," "Back to God and Nobleness of Life," "Boosters or Knockers—Which?"

Likewise the Lord's Prayer offers a fruitful field of study. No series offers a better opportunity for applying the teachings of Jesus to all the problems of life than the various petitions of this prayer.

Everybody is interested in biography. Jesus chose twelve men to be with him. Everyone wants to know something of the personalities of these men. In a series of twelve sermons the alert preacher can add interest to his discourses from night to night.

The Ten Commandments present a field for illuminating study of God's Word as applied to Life.

Oftentimes the minister is repaid by selecting a

Why Does the Church Lose the Young Folks

Here is one of the most serious problems of our churches. Dr. Henry C. Swearingen, former Moderator of the Presbyterian Church in the U. S. A., discusses it with clearness and vigor in *The Biblical Review* for April, under the title, "Rachel Weeping for Her Children."

Other important papers in this issue are: The Hasmonaeans and Herod the Idumaeon, by E. G. Sihler; The Re-creating of the Individual, by Robert P. Wilder; and The New World of Islam, by S. M. Zwemer. Extensive Reviews of books and current literature.

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book and running through the entire book in a series of expository sermons.

The advantages of serial preaching are readily seen. It not only solves the question of what to preach, but enlarges the range of the minister's study. We are often exhorted to expository preaching. But there is no rule in expository preaching that requires the preacher to be dull and uninteresting. The method of serial preaching gives a wide field of study and research. Each week's study yields for that week and adds for the coming weeks. It is unlike the manna that the children of Israel ate. This kind can be kept over for another day!

The average congregation will be delighted to follow a series of up-to-date sermons. The Prodigal

Son can be given as a picture of the life that goes away into sin. The congregation will be interested in the things that in every age separate men from God and in the things that bring men back to God.

Without doubt the most inviting field for serial preaching is the Sunday night service. This service has declined in many places. Here is a method that will build an evening audience. The average congregation will be present at the morning service whether the minister preaches² on

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"The Return of the Jews to Palestine," or "The Enforcement of the Eighteenth Amendment." But nowadays it takes something out of the ordinary to draw many of the same audience back at night. The faithful preacher cannot but increase his audience if he selects a series of sermons dealing with the problems facing his community and how the Gospel applies to the solution of the same. Publicity will be given to such discourses from the pulpit by the newspapers. One does not have to be theatrical or sensational to gather a crowd for a Sunday night service. Let him apply the Gospel to the problems facing his community and nation.

WHY I HAVE FAILED

(A minister who signs himself as J. H. writes as follows. After reading his letter we think in using the word "failed" he expresses himself too strongly. Yet it is good for ministers once in a while to examine themselves and see where they stand, or wherein they may be falling below their best. In the Lenten season is a good time for us ministers to think this matter over.—*Ed. Exp.*)

The church has been unusually kind to me, I have had the privilege of serving very acceptably several very fine pastorates. I dare say that few young men in our Church have been advanced faster than the writer, especially when his educational qualifications are taken into consideration. I have always been an inveterate reader and God blessed me with an unusual memory for the facts of literature.

It is only fair to state that although my formal schooling has been meager, my experience in life has been such that I deem myself to be fairly well educated. I have worked on the farm several years, clerked in a store eighteen months, and partially learned telegraphy. I have been preaching as a pastor and an evangelist fifteen years. And yet, I feel that in the real issue of my ministry I have miserably failed. Why?

The only eternal factor in man's life is his spiritual self. When this is neglected, he neglects the highest endowment of his soul. This I know has been grossly neglected. I do not believe that any minister worthy the name can feel satisfied with mere material advancement. For every effect there is a cause. Why have I lost out spiritually? I will speak frankly. Not that I am proud to do so, for I am ashamed to tell it, but perhaps some young minister reading these words will listen to the higher call, and save himself the anguish of soul that is mine.

In my early ministry I often went out in a field, or up in a barn loft, or out on the banks of some stream, to talk to my heavenly Father by the hour about the tasks that were mine. They were not wasted hours. I sometimes think that the best sermons I preached were in those early days. They were not as scholastic as some I preach now and then, but they were more spiritual.

I try to excuse myself today by saying I am too busy to spend so much time in prayer, but I know that is not so. And then, too, it seems I cannot feel the delight I once had in such communion

with God. Why? Because I am trying to be reserved. We ministers of this day have gotten it into our hearts somehow that we must not be too emotional and we are about to freeze our congregations to death.

Again, I read too much outside the Bible and not enough in the Bible. Many a day I have spent four hours reading magazines, newspapers, secular and theological books, while only ten minutes were spent in reading God's Holy Word.

Another handicap to my spiritual life is the desire for advancement. I must confess that there is in my soul that longing desire to make my fellowman realize that I have succeeded, and to impress my relatives that they need not look down upon me because I am a preacher.

I have married the sweetest girl in the world and I like her to enjoy a comfortable home as well as do those of moderate means among my parishioners. I want her to have as good clothes and as many conveniences as those who come often to visit us. To do this I have been over-anxious to be the pastor of city churches, and for the last seven years I have filled city pastorates.

We have met with unusual success, most of the time and for the most part have been treated royally. I do not think that my ambition has been an unholy one, but that too much of my time I resorted to my ability to speak, to my personality, and to new methods of success, to attain to whatever has been achieved. I do not mean that I did not pray. I did; but too often from a sense of mere duty and position rather than from a sense of need.

I still am anxious to succeed, however, not to make a name for myself, but to please Him who has deemed it wise to call me into his ministry. A little babe, too, has come to our home and she has changed my whole outlook on life. I would be willing to settle down, anywhere, I care not how humble the position might be, if only my life could be spent to the best advantage for God and his kingdom.

I may also add that I have gone into debt—so far into debt that my mind must be spent so much on how to meet my financial engagements that I too often am in no frame to do real spiritual work. Some of this debt could have been avoided in the past if I had been content to be a little more humble. I advise all young ministers to stay out of debt.

I should have stayed longer in some pastorates than I did, but the call for more money to meet my financial engagements urged me to seek more remunerative fields. This does not tend to higher spirituality.

Going into debt does two things for a minister. It makes it very hard, and sometimes impossible, for him to lay up anything for old age or for the day of sickness. It also hinders him in his work should he be slow to meet his creditors when notes fall due, and thirdly, too many times he is more anxious about the salary he is to receive than the opportunity for service which the new field affords.

I am sorry I have lived so poorly for my Saviour, for both the people and myself have suffered in my spiritual neglect.

For Sale. Good 8 x 10 view camera with lens, well made. Two plate holders. First check for \$13.00 takes it. I have no further use for it. **Rev. W. L. Kamble, 314 Spring Avenue, Hanover, Penna.**

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Dr. Harry Emerson Fosdick has completed a survey of the 150,000 young people in our State Universities, and has found that 130,000 belong to the Church. A century ago one American University had only one Christian student, while another went four years with only one "who acknowledged religious faith."—*Bulletin Baptist Church, Winfield, Kansas.*

Clocks

A Sermon for Girls and Boys

REV. M. G. GOSSELINK, Philadelphia, Penna.

Text: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

I suppose there is scarcely a home in Philadelphia that has not a clock or watch in it. Think of the confusion there would be at the stores, banks, schools, and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets just as the birds do, and as far as the noon hour goes our stomachs would tell us that.

There was a time when there were no clocks such as we have. Jesus didn't have any in his home at Nazareth. The method of computing time in his day was by the use of a sundial. Perhaps you have seen one, a flat, round slab with an upright rod in the centre. When the sun shines this rod casts a shadow on a number on the slab, and as the earth keeps turning, the shadow moved on indicating the hour. But when the sun didn't shine how could the children of that day know when to come home from the fields? How could one tell when it was five minutes of two or eighteen minutes after four?

The American Indians from whom William Penn bought the land upon which our city now stands reckoned time by the moon. When they had been away from a certain place for several months they would say, "Many moons have passed since I was here."

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other, so he visited each camp and gave each chief a bundle of sticks. "Throw one away every day," he said, "and when you have only one left, meet me at my village and we will begin to fight." Sometimes they counted time with "wampum" or beads made out of shells.

King Alfred invented a different method. He lit a large candle which was marked with rings, and as the candle burned from ring to ring he noted the passing of the hours.

Then there was the water-glass arranged so that the water trickled from one vessel to another. Some of these were made to represent children crying; the water dropping from their eyes. When the water stopped flowing, time was up.

Our great ancestors used hour glasses. These were two glass globes connected by a narrow tube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one, an hour had passed and the glass had to be turned upside down.

These various ways were not practical or accurate and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B. C., and the Germans in the eleventh century. The oldest clock of which we have a complete description was set up in the tower of Charles V of France in 1379 by a German

named Charles De Vick, and upon his principle most of our modern timepieces are constructed.

I often think that clocks are like people. For instance, clocks have faces; some large, others small; some of one shape, and others of different shapes. People too, are distinguished by their faces. Alas, too many people try to disguise their features so that their expression will make one believe that they are different from what they really are. Some find it convenient to have a Church face, a School face, a Home face, and a Street face, which they seem to put on at will. You expect to see one face and you see another.

However a clock, to be of any value, must have its face open and exposed to view at all times so that the numbers on its dial may be read without difficulty.

The clock in the tower of the City Hall has four faces. Each one must always be exactly like the others. A few weeks ago, during a severe storm, some rain found its way behind the glass of one of the faces and ran down the hands and froze there. When the hands came together they couldn't pass each other and stuck. Some people set their watches by it and missed their trains and were late at their appointments. However it was soon discovered that this one differed from the other three and workmen went up and removed the ice and set it right.

It is just as important for a girl or boy to tell the truth as it is for a clock to keep correct time.

However the face of the clock is not the principal part. The works are of greater value. The mainspring is more important than the hands, for it makes the hands go.

There was an old colored man who owned an old clock which he prized very much, but it wouldn't run. It needed a new mainspring. He decided to have it repaired but as he didn't trust anyone with his precious timepiece he removed the hands and face and took them to a clock maker. The man laughed and said, "Mose, you must bring me the whole clock, especially the works. Then I can do something for you."

Girls and boys, your face and hands are important, but what you are on the inside counts most with God. The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." Your heart is your mainspring. What your face and hands will do depends upon your heart.

It is easy to spoil a good watch or clock. Just get a grain of sand in the works and there will be trouble. It is just as easy to spoil a life by allowing a little sin to come in and remain there. If the watchmaker removes the sand, the watch will again keep time. If God removes the sin, the life will once more be happy and beautiful.

Let God take care of your heart. Then you will be right on the inside, and that will help you to keep right outwardly.

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